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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVI.

JACKSON, MISS., July 3, 1924

NEW SERIES
VOLUME XLVI. No. 27

Pastor Hunnicutt has resigned the care of Forty First Avenue Church in Meridian. He has served them acceptably for several years.

Dr. R. S. Curry, for a long time superintendent of the Baptist Hospital in Jackson, has been appointed State Factory Inspector by the Governor.

Dr. L. W. Doolan has resigned as pastor at Hopkinsville, Kentucky where he has done excellent service, as he did also at Bowling Green. He will do editorial work for the Sunday School Board. He is one of the finest spirits we know.

You can use tracts to advantage in your revival meetings this summer, evangelistic, doctrinal and missionary. It is a good time for the truth to strike home. You may get from the Baptist Record the tract by the editor on "Why Close Communion?" at ten cents a dozen or fifty cents a hundred.

All seem agreed that the day spent in prayer just before the Northern Baptist Convention was a great means of grace in saving trouble and advancing the work. It is worthy of repetition and imitation. Northern Baptists did not subscribe to their campaign as well as Southern Baptists, but a larger proportion of the subscription was paid.

The difficulty in prayer is not to get God to answer, but to get the people to pray. When Jesus said, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you", he was intimating that you would have to induce God to hear. He was trying to induce the disciples to pray. Any other view of the words is a misrepresentation of the nature of God.

A young man was being examined to determine his fitness for ordination to the ministry. One of the members of the presbytery hesitated to vote for his ordination on the ground that he seemed weak on the doctrine of election. Another replied, "Oh he'll believe in it all right after he's held a few protracted meetings." Any man will soon find out that it is not those whom he chooses, but those whom the Lord hath chosen who are saved.

Here are some beautiful words from the lips of Dr. Jowett, lips that are now silent: "I am amazed how easily I become callous. I am ashamed how small and unsensitive is the surface I present to the needs and sorrows of the world. We can never heal the need we do not feel. Tearless hearts can never be the heralds of passion. We must pity if we would redeem. We must bleed if we would be ministers of the saving blood."

They tell us the grapes are produced on the new growth of the vine. Certainly it is true that pecans and some other fruits are on the new growth of the tree. And it seems to be true that the fruits in a Christian life are found on the new growth in Christian experience. You cannot bear fruit on old experiences and a last year's faith. It is the growing, enlarging Christian that is fruitful. It is today's experience and today's faith that bring joy in your own soul and helpful ministry to others. Jesus said "Because I live, ye shall live also".

NOTICE

The Mississippi Quartette (the Ackerman boys) who have been attending The Baptist Bible Institute of New Orleans, are with me for the summer months, and they have three open dates that they can give some good church or churches for meetings. Brother preachers if you want a fine Quartette for a meeting write me at once and we can arrange with you for a date.—These boys are great. They are to return to the Baptist Bible Institute for next session, which opens on the 15th of September.

Write me at once if you can use them.

—Brother W. E. Farr, Pastor,
1st Baptist Church,
Grenada, Miss.

Just a word about the recent revival in the Griffith Memorial Church at Jackson with Brother Tomlinson and his people.

I expected to find the church rather disorganized because the pastor had been out of his pulpit for several weeks due to illness. However, I found him back at work with young spirits and a fine bunch of deacons, Sunday School workers and the church membership, generally, bolstering up things and boosting the work.

The pastor is surely a great veteran of the Cross and is ably assisted by our young Brother Fred Langley as Sunday School Superintendent and Brother Williams as Clerk, besides the groups already mentioned. They are such pullers and pushers and such builders and boosters I feel that I would like to call them all by name.

The Lord is blessing their efforts too. They have a fine building and large possibilities. They had 75 additions during the year. The Lord gave them 31 additions during the revival, nearly all young men and young women. Many came as backsliders to start all over again and practically the entire church came forward for re-consecration. Four deacons were elected and ordained and a fine spirited deacon's luncheon followed the service.

The brotherhood will do well to watch them and remember them constantly in their prayers.

—Brother D. A. McCall.

We cannot know the power of the gospel except through personal and free choice of Jesus Christ as Redeemer and Lord. Not submission to ecclesiastical authority, not the imposition or acceptance of a set of propositions in the form of a creed, not the magic sacraments administered by priests, not even the acceptance of the Bible in an external way—can release the spiritual energies of the Christian religion. Personal acceptance of Christ as living Redeemer and Revealer of God the Father is the sole way of life and power. And this truth is in-wrought in the very fibre of the New Testament. To take it away is to leave the New Testament in shreds. And with it no earthly power can ever shake the foundations of the New Testament. The history and the experience are indissolubly bound together.

—E. Y. Mullins in "Christianity at the Cross Roads".

It is said that an expedition of scientists into Panama has discovered white Indians with blue eyes, and fair hair.

Dr. M. E. Dodd begins a revival meeting at Mt. Olive July 8th. It is the purpose of those engaged in it to reach the whole territory for many miles around.

We congratulate the Baptist Message of Louisiana on doubling its subscription list in the past few months. It seems the thing can be done when there's a man on the job and a spirit of co-operation in the churches.

Are you making your preparation to attend the Mississippi Baptist Encampment on the coast August 1-8. It will be held on the grounds of the Gulf Coast Military Academy and brother J. E. Byrd has made out an attractive program.

Mr. H. I. Rushing of Clinton has the month of July free and would like to sing in meetings or teach in Singing School during that month. He is a good singer, and has led the congregational singing at Clinton. Address him at Clinton, Miss.

Somehow we missed mentioning at the time the going of Miss Ora Fleming to Louisiana from Maryland. She goes as young people's worker in the W. M. U. of the State. She went from Durant, Mississippi to the Training School in Louisville.

Of course you were pleased with the Special College Edition of the Baptist Record. Thanks are due to Secretary D. M. Nelson for supervising that issue. The colleges had a good inning and they are worthy of all the good things anybody has said about them.

The Hospital Commission of the Southern Baptist Convention met in New Orleans Tuesday, July 1st, for the purpose of electing a superintendent, adopting a charter and furthering the plans for the building. We have not had at this date a report of their work but will publish it next week.

In a convention of Laundry men from several northwestern states it was said that prohibition had greatly helped their business because women who had formerly supported the families by taking in washing were now living on their husband's money once spent for liquor. "How shines a good deed in a naughty world."

The daily papers tell us that the Mexican government is welcoming colonies of Menonites to some of their richest territory. These are peaceful industrious people who wanted to come to Mississippi a few years ago, but some people totally through ignorance opposed their coming and prevented it. But this is not the first time ignorance and prejudice have done us great damage.

The Religious Herald says the Baptist Record "talks nonsense" when it speaks of Mississippi Baptists pouring their money into mountain schools in Virginia and other states. Thanks brothers, for "them kind words", but the fact remains that Mississippi Baptists have generously contributed to the mountain schools in the older states for a quarter of a century, and have never received anything from the Southern Baptist Convention for our educational work. It may be nonsense to the Herald but it is still the truth, and we will probably keep right on at it. And we have not raised the big stick over the Home Board, and threatened them with dire consequences if they didn't do as we said.

NEARLY 100 YOUNG MISSIONARIES TO REMAIN AT HOME BECAUSE FOREIGN BOARD IS UNABLE TO SEND THEM OUT

By Frank E. Burkhalter

Confronted with the applications of 95 young men and women who felt called of God to give their lives to mission service on the foreign fields, and have accordingly prepared themselves for service through years of special preparation, the Foreign Mission Board of the Southern Baptist Convention has just been compelled, in its annual June meeting, to turn down these applications at present because of its increasing indebtedness at the banks and the failure of the churches to provide the funds with which to carry on its necessary work.

It was a heart-rending task that confronted the members of the Board and they will not soon forget the ordeal through which they passed. Every member of the Board wanted the young people to be given the opportunity to do the things which they felt called of God to do. But the report of the treasurer revealed the fact that there is a debt on the Board's work at this time of \$881,999.00, an increase over the indebtedness of a year ago of \$107,093.75, with the prospect of this indebtedness growing rather than diminishing by the time the Board meets again in October to make up its budget for 1925, and the members felt themselves up against the alternative of sending out more new workers and piling up still further the indebtedness of the Board and thus imperiling the credit of the Board and the honor of the denomination, or of deferring the hopes and plans of these young people for the time being in the hope of redeeming the debts of the Board at the banks, saving the credit of the denomination for all time to come, and possibly arousing the denomination as it has never been aroused to the real seriousness of the situation that confronts its foreign mission work.

For five years the writer has sat through the annual meetings of the Foreign Mission Board. At no previous time has he seen the members so moved by a sense of their responsibility and so anxious for the leadership of the Holy Spirit in what all of them felt was a momentous meeting. There was not an officer or member of the Board but would have gladly done anything in his power to have enabled these capable, consecrated young people to receive appointments in order that they might go on out to the fields to which they feel the Lord has called them. There is an urgent need for at least 229 more young missionaries to reinforce the older ones already on the fields, Dr. Ray pointed out. But on the other hand members and officers of the Board feel that the Board's credit (and the Board's credit and honor are those of the denomination) is imperiled and that to permanently injure this credit would be to work far greater injury to the denomination in all its future work than to disappoint these young lives, delay needed reinforcements on the fields and compel the older missionaries to continue to carry exceedingly heavy loads.

A few missionaries, less than a dozen, will probably be sent out this summer where their equipment and salaries are guaranteed by private individuals who want to provide the needed sums over and above their subscriptions to the 75 Million Campaign. It is barely possible that others may be sent out in October if the financial situation of the Board has improved to such an extent by that time as to seem to make this course justifiable, but the indications are that very few missionaries will be sent out prior to the summer of 1925, unless there should be an immediate awakening on the part of the Southern Baptists to the call of the 75 Million Campaign, making immediately available sufficient sums to greatly reduce the Board's indebtedness at the banks, and thus insure much larger resources to the Board than it has enjoyed in recent years. It will be remembered that the Board, at its October meeting, turned down the requests of the missionaries for \$1,600,000.00, in much needed equipment, adding nothing to equipment at that

time in order that the debt might not be increased. During the last three years the Board has denied its missionaries nearly \$4,000,000.00 in the most needed equipment simply because the funds necessary for such appropriations were not forthcoming from the churches.

Now the Board is compelled to refuse to send out any new missionaries except those few whose entire expenses are provided by private individuals. What more urgent situation is needed to inspire Southern Baptists to do everything in their power to pay up their pledges to the 75 Million Campaign? Members of the Board gave a part of the session in considering how they could help complete the Campaign and they resolved to help in every way possible by prayer, preaching, speaking, working, sacrificing, giving, to the end not only that these young missionaries may yet be appointed some months later, perhaps, but that the whole system of the Kingdom of God may be set forward in an adequate way and the honor of the Southern Baptist promise may be fully redeemed in the sight of God, and man.

By our failure to do a larger thing by our Baptist work in Europe we have lost at least ten years there, Secretary Love pointed out, and he urged that everything possible be done to bring Southern Baptists face to face with the criticalness of the situation that confronts every phase of the foreign mission program at this time.

One source of relief to the Board, in so far as its future obligations is concerned, lies in the action of the Atlanta Convention in terminating its responsibility for making any further loans or advances to the two seminaries and the Baptist Bible Institute, and it is the hope of the Board the Convention will soon be able to replace the more than \$250,000.00 advanced to those institutions on their building operations.

A suggestion of Secretary Love that the Board be authorized to offer a prize of \$1,000.00 for the best manuscript offering evangelical Christianity as an alternative to men who have lost faith in their present religion was approved with the understanding that the funds for this purpose be raised privately and not come out of the regular mission receipts. While it is contemplated that such a book would be circulated largely on the foreign fields, Dr. Love feels there is a need for its circulation also in America. The needed fund for the prize and the publication of the book will be raised largely by the members of the Board.

It is the hope of the Foreign Mission Board that the several state boards may be able to use in their state work temporarily the young men and women who are applicants for work on the foreign fields, the belief being that the appeal of these young people who have been called of God to foreign service but who can not go now for lack of funds directly to the churches would stimulate an interest in foreign missions in particular and the Campaign in general that nothing else could arouse perhaps.

Secretary Love and other employees of the Board were unanimously elected for another year and the Board requested Dr. Love to take a real vacation at an early date in the hope that his health and physical strength may be fully and permanently restored.

Richmond, Va., June 19th.

The Religious Herald speaking of people who do not read the denominational paper says, "The saddest part of it is that these people are not interested in what the religious newspaper is trying to do. There are hundreds of pastors who are not at all disturbed by the fact that their people are either reading nothing or else are reading only the current news and the current fiction. How many pastors, visiting their people, think it necessary to inquire what their people are reading?"

N. T. TULL

Brother N. T. Tull was recently elected Business Manager of the Baptist Bible Institute in New Orleans and has accepted. He has been for seven or eight years assistant to the Con-

vention Board Secretary in Mississippi, and for two years has been Campaign Organizer in the State. Previous to this he was an official in one of the large banks in Brookhaven, and while there was very helpful in the church work as secretary of the building committee, during the construction of their new church house. Since coming to Jackson he has been a deacon in the Second Baptist Church and has been very helpful in perfecting the organization of all its business, particularly in the board of deacons. He has been particularly interested in the budget work of the churches and the denomination, contributing largely to the present efficient method of financial administration. He is a wizard with figures and tables and statistics. He has written a book on the Budget, published by the Sunday School Board, and widely circulated. He has been on important committees of the Southern Baptist Convention relating to the finances of the Campaign.

The position as Business Manager of the Baptist Bible Institute will open to him a field of great usefulness and he will be able to do a great service to the denomination. The Institute has had a marvelous growth and is destined to fill a greater place in the denominational life and kingdom work. We shall miss Brother Tull in Mississippi but he will not be far away and will be effectively serving our people in an institution with which we are vitally connected.

BUILDING A GREAT DENOMINATIONAL PROGRAM ON A WEAK CHURCH CONSCIENCE

No one would want to curtail our great denominational program. No one would want to weaken or hold in check our great denominational spirit. Both are needed. The one cannot advance without the other. But when we strengthen our denominational spirit and set forward our denominational program, we must bear in mind that both the spirit and the program must rest upon the conscience of the churches.

The danger that Southern Baptists face is a collapse at the foundation. No structure is stronger than its foundation. Nothing that we plan and seek to carry forward in our denominational work can be any stronger or more secure than the conscience of the churches on which it rests.

I certainly have no charge to make against the churches, nor would I attach any blame to our great leaders, but it is a fact that our denominational program is largely being promoted by leaders who are somewhat separated from the churches and do not fully realize the state of development of the churches. It is not true that the churches are lacking in sympathy for the great denominational program but they are uninformed about it and unenlightened in its support. The supreme effort of Southern Baptists now should be to build a conscience in the churches for the support of the causes that must depend upon the churches for their life and growth.

The "1925 Program of Southern Baptists" looks to the putting on of the Budget Plan in every church in the South for the full and adequate support of the pastor and other current local church expenses and also for the current support of all denominational objects, State and South-wide.

In putting on this program, and all future programs, we must recognize and depend upon the local leadership and the initiative of the local churches. The conscience needed in the churches must be developed from the inside.

What the churches need in Mississippi and what they need and must have in each of the states is a patient, persistent, and continuous teaching on the subject of systematic and proportionate giving. This teaching must not only include the Bible doctrine of Christian Stewardship, but must deal with the method for gathering and distributing the funds. In other words, cover all that is contemplated in the Unified Budget Plan.

—N. T. Tull.

MY FIRST DAY IN ENLISTMENT WORK

By T. J. Moore

Pearl River County had been selected in which to try out a day-by-day church-to-church Campaign. The Campaign had been well advertised through the county papers and posters. My purpose was to have at least one of our State workers with me at each church. We were to make from two to three churches a day.

Miss M. M. Lackey was with me the first day. We had a Ford jitney to carry us out five miles in the country to our first appointment, and leave us to be conveyed by the "brethren" from church to church. The congregation was small, especially the feminine part. I asked Miss Lackey to let hers be the opening service, but she modestly refused. I had some charts and a blackboard and delivered my talk as best I could. Then Miss Lackey called the one or two women and several girls to the front and I asked her to permit us men to remain in the house and hear her talk to the women. She talked perhaps thirty minutes direct to those girls and women but in hearing of the men. It amused me to watch the leading old deacon of the church as he listened to the first woman he had ever heard make a speech in a church. He first looked with suspicion and coldness upon it. Then he softened toward the speaker. Then he leaned forward and with almost breathless interest until the shrewd and interesting talk was closed. In great candor and earnestness he rose up and spoke out, "You ought to have let her spoke first. Say woman, if you'll appoint a day to come back here and talk like that to these folks, we will fill this house with folks and I'll meet you with my new auto and fetch you out and carry you back."

After a spread lunch and many expressions of wishing all our members had been here, we left to go eight miles in a mule wagon to a 3 P. M. service in another church. We had spring seats and Miss Lackey had one to herself behind the driver and myself. The road was rough and the driver felt we must make good time. We had gone only a short distance until I looked back and Miss Lackey had forsaken her spring seat, had put the quilt used for a cushion on the floor, and was sitting flat on the floor of the wagon. She could not be persuaded to return to the spring seat.

After the bumpy ride we found a full house awaiting our arrival. After song and prayer I explained the object of the meeting. A long bearded deacon rose to welcome us but added this, "You need not talk any furren missions to our church. We are agin furren missions."

Of course I put Miss Lackey first and told her to take all the time she wished. She talked to the women but let all the men listen. Without mentioning foreign missions she drew a contrast between the conditions of women in Christian lands and those of heathen lands. As the rest of us wept the old deacon wept. Some of you who have heard Miss Lackey speak before conventions think she is great there, and you are right. But you have never heard her at her best as I did that afternoon talking to those backward, honest but prejudiced country people. It made it so easy for the enlistment man to follow with his chart and blackboard. They voted a hearty endorsement of all our denominational programs before we adjourned, including foreign missions.

There was a night service following this one in a small railroad town ten miles away, but space forbids that I say more about the day.

I have heard it hinted that some of our brethren feel that our State should hold up on our emphasis on enlistment work. I think it will be a great mistake. I for one am not at all in favor of State appointed evangelists. I am sure that our enlistment efforts should be kept up and that we shall all help our enlistment forces to reach the rural churches, as well as the many other lines of work in which they are doing effective work. I am sure that the enlistment of the folks we have is equally as important as is the work of adding new members.

FRED SULLENS TAKES TO COVER

By W. A. Sullivan

On June 5, 1924, there appeared in The Baptist Record, Jackson, Mississippi, an article entitled "If Gypsy Smith Is Right—?" In that article, W. A. Sullivan criticised some statements which the Rev. Gypsy Smith, Jr., is quoted in the Commercial Appeal as having made in a sermon preached in Memphis, Tennessee, May 21, 1924.

On June 8, 1924, there appeared in the editorial columns of The Jackson Daily News a scathing denunciation of W. A. Sullivan because he exercised the inalienable right of an American citizen to differ with a fellow man and to express a contrary opinion.

On June 13, 1924, W. A. Sullivan sent the following communication to The Jackson Daily News, asking for publication in the editorial columns of that paper, Sunday, June 15, 1924:

"An Open Letter to Gypsy Smith, Jr."

"In reply to the question of the Philippian jailor, 'What must I do to be saved', Paul and Silas said, Acts 16:31, 'Believe on the Lord Jesus, and thou shalt be saved'.

"In the Commercial Appeal (reportorially), June 8, 1924; and in The Jackson Daily News (editorially), June 8, 1924, you are quoted as saying with reference to the reply of Paul and Silas to the Philippian jailor: 'Repeating that today is where so many of us blunder in our Christianity. Paul's prescription for the jailor is not the same for us to use today, because conditions are not the same'.

"Will you please give the readers of the Sunday edition of The Jackson Daily News a direct answer to each of the following questions?

"1. Do you adhere to the above statements, word for word, as quoted in the Commercial Appeal and The Jackson Daily News?

"2. Do you endorse the following statement made editorially in The Jackson Daily News, June 8, 1924? 'Paul and Silas in telling the jailor to believe were merely giving first aid to the injured, so to speak. They were putting the poor man on the road to salvation, and were not attempting to endow him with final redemption'.

"3. If a penitent sinner were to do exactly what Paul and Silas told the jailor to do (no more nor less), would that last sinner be saved?

"4. Would that lost sinner be ETERNALLY saved the very moment he did exactly what Paul and Silas told the jailor to do?"

On June 15 the following reply was received by W. A. Sullivan from Fred Sullens, editor of The Jackson Daily News:

"Jackson, Miss., June 14th, 1924.

"Rev. W. A. Sullivan,

"Drew, Mississippi.

"Dear Sir:

"The accompanying 'Open Letter to Rev. Gypsy Smith, Jr.' is returned.

"Insofar as the Daily News is concerned, the discussion is ended. Etc.

"As this writer views it, the effect, if not the obvious purpose of your original communication was to injure or embarrass the work of one of God's messengers in this state.

"This being our opinion, you will have to find some other channel of communication through which to accomplish your purpose."

"Very truly, "Frederick Sullens, "Editor."

Now for the editor of The Jackson Daily News, after making such an unamerican, slanderous attack as occurred in the editorial columns of that paper, June 8, 1924, to make such a retreat is unfair and unethical.

However the pastor of Drew Baptist Church, Drew, Mississippi, is ready to close the discussion with this proposition:

1. If Gypsy Smith, Jr., over his own signature, will deny, or correct the statement with reference to Acts 16:31, "Paul's prescription for the jailor is not the same for us to use today, because conditions are not the same"; and,

2. If Gypsy Smith, Jr., over his own signature, will repudiate the rank heresy in Fred Sullens' editorial entitled "Gypsy Smith's Doctrine", Jackson Daily News, June 8, 1924; and,

3. If Gypsy Smith, Jr., will answer, in the affirmative, questions three and four in my "Open Letter to Gypsy Smith, Jr.", as quoted above: THEN THE PASTOR OF DREW BAPTIST CHURCH WILL GIVE TO THE PUBLIC THROUGH THE PRESS, AND TO GYPSY SMITH PERSONALLY, A RETRACTION OF THE CHARGE OF HERESY LODGED AGAINST GYPSY SMITH, JR., IN HIS SERMON PREACHED IN MEMPHIS, MAY 21, 1924.

Otherwise the charge stands "in cold print".

"ON REPORTIN OF MEETINS"

Dere Bro. Editor:

Anent (or apropos, whichever is proper) the reportin of meetins to the papers I take my pen in hand to drap you a few lines to be printed in your valuable paper and to relieve my mind of a thing or too. As we all know our revival meetin season is at hand, and many great meetings will be held, conducted by many and divers evangelists. We are prayin in as earnest a manner as we know how that it may be a great season of refreshin from the presence of the Lord. And, of course, the Baptist Record is the channel through which we may all learn of these successes in soul winnin Campaigns.

But, Bro. Editor, this is what I wanted to git off of my chest:—In the reportin of these meetings let us not have two many official reporters. It seems as if sometimes or other it has happened thusly;—when the meeting closed some dear brother, mayhaps a deacon, or a good sister, eased up to the visitin preacher and pastor and said in a complimentary sort a-way, "I'm tellin ye, brother preachers, this is the biggest meetin in the history of this church. Nothin like this has ever come to this town!" And, of course, all of which is true. For as a rule the last is always the best. (The last saucer of ice-cream is always the best, as the taste of it still lingers.) Then at the train before the preacher evangelist bids good-bye to the pastor he says, "Bro. Pastor, this meetin ought to be writ up and sent to the Denominational paper. Suppose you do it, you are right here on the ground, and have seen these marvelous results. And when ye rite—just er—er—if you can conscientiously do so—er—remember me." Well, of course, the pastor rites up the meetin and (by way of remembrance) makes mention mostly of "Dr." So-and-So who wuz "at his best", and "cant be beat", and "come again" etc., etc., and so on. And then at the next landin the evangelist or visitin preacher writes a speel to the same state paper givin his impressions of this particular field, and the historic meetin, and the church's good fortune of havin such a scholarly and poplar pastor in "Dr." So-and-So who has a "firm grip on the situation", and "loved by not only everyone of his own flock but by every body in general in the town and surroundin community", etc., etc., and so on.

Now, Bro. Editor, the paper has improved wonderfully in the recent past in the absence of objectionable advertisements. And we respectfully suggest that these personal "write ups" be put in the "Classified Ads. Columns", or that there be writ at the bottom of each the designation "Advt" for the information of the reader so that he may know what it is without havin to read it. And that if they are to be published as "News Stories" as heretofore, that at the end of the first there be reference to the page and column where the other is found that one may turn immediately to it to read it and know when he is done with that subject. It is a rule, and a good one, that in the writin of short Stories, and any stories as fur that matter, it is best NOT to tell all the truth, but to leave some for the reader to infer, by lettin his mind have a little free play.

With "good will to all and malice toward none", I am,

Yours in Cander,

B. J. L.

P. S. I have been readin of your paper fur nigh onto 30 years, and i must say that In every way and every day Im enjoyin it more and better.

B. J. L.

EAT GRAM ON-A SCIENCE

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—N. T. Tull.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance
Entered as second-class matter April 4, 1919, at the Post Office at
Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and
give your old address as well as the new when writing us for a
change. If you do not send in your renewal your name will be
dropped from the list.

Obituary notices, whether direct or in the form of resolutions of
100 words, and marriage notices of 25 words, inserted free. All
over these amounts will cost one cent a word, which must ac-
company the notice.

BROAD OR NARROW

There is hardly more than one person in a hundred that does any real thinking. Some think they think, and still some others don't even think they think. Most opinions are formed from what we hear others say, even though these others have not thought the matter through. Most opinions are merely passed from mouth to mouth, rather than from brain to brain. You will recall that when Jesus was anointed by Mary at Bethany, Judas immediately made complaint. He saw where he had missed a chance to pocket a good sum. The other disciples in their honest, child-like simplicity, unsuspecting the motive of Judas, took up the complaint and repeated what Judas said, "Why was not this ointment sold, and the money given to the poor?" It was just one of those cases of shallow thinking or lack of thinking which accepts and passes on any opinion that has been expressed.

And when the opinion has become widely accepted and has acquired a momentum from being current and proving popular, independently of any merit, then there are many people who tremble before it, are afraid to resist it, and join the crowd that shouts anything from "Great is Diana of the Ephesians" to "Crucify him, Crucify him." Illustrations of this mob psychology can be seen in any country, or any page of history or any day in the street. Witness the lightning changes and radical revulsions in almost any country in Europe today. Greece can change from monarchy to republic and back again almost overnight, and the crowd will shout as lustily, Long live the King, or Long live the Republic.

Now it is this mob psychology that has run mad today on broadness and liberality, which might be just as well named flatness and haziness. Of course there is another side to this fear of the authority of the mob, which we sometimes call conventionality or conformity. There was a time when a man feared the thumb screws and the rack of ecclesiastical authority. There has been a time when a man trembled if he was charged with departure from the standards of orthodoxy. What we are seeking to do is to escape the terror and the despotism of mere mass opinion.

It is a great slogan to be heralded as liberal or broad. And there are people seeking shelter under the banner thus inscribed who are so narrow that you could punch both eyes out with a tuning fork; and so afraid of being charged with being narrow that cold chills run down the place where their spinal column ought to be. Here's a sample: A foolish female, member of a Baptist Church, was recently told that a certain popular evangelist was a Baptist. She was shocked into saying that she was "so sorry; she thought he was too broad to belong to any church." Such people are beyond redemption because they haven't got even sand enough in their craws to make a person chicken hearted.

A Baptist is first of all a Christian. He must make a credible profession of faith and allegiance to the Lord Jesus Christ before any Baptist preacher would baptize him, or any Baptist church receive him into fellowship. If he is a

Christian, he loves everybody, especially anybody who is a Christian. But above all he loves God, and must be faithful to Jesus Christ, and his gospel. And he knows the difference between a tooth pick and a telegraph pole; and between baptism and sprinkling, between what is taught in God's word and what is not taught in it. The sort of broadness and liberality to ignore or discount the truth of God has no welcome in his mind. He knows the difference between sin and righteousness; he cleaves to that which is good, and abhors that which is evil. If he doesn't he is like an automobile with the gear stripped. It can't pull and it won't run.

Now we are saying these things because some of our Baptist church members need them. We should be glad for all Christians of every name to hear this; but we shall be very happy if all our Baptist people will get it. Maybe you can bring them into contact with it. Some of our people are afraid somebody will find out what they believe. They needn't get uneasy. It is probable that the angels in heaven haven't found out yet, nor their next door neighbor.

There are some few people who have charged that the Baptist Record is narrow. Now let the Editor speak for it. The Baptist Record is just as broad as the New Testament. We believe everything in that book, and don't believe anything that isn't in it or that is contrary to it. We are just as broad as that, or narrow, whichever way you look at it. The Baptist Record has convictions and doesn't have any hesitancy in expressing them. In fact it gives us very great pleasure. We thought it was understood that we were running a Baptist paper. If anybody has read it and didn't find it out, we are ready to apologize. Our subscriptions are taken on that basis, with a guarantee of satisfaction or your money back. We have had only one person to ask for the money back. That was a Methodist sister in Hattiesburg several years ago who got her money back, because it wasn't the sort of paper she wanted.

There are a few people who don't like the Baptist Record because it is against sin. It speaks out against dancing and card playing. Some of the people need it because the preachers know if they do it, their folks will go off and join a more "liberal" church. These people who dance and play cards don't like the Baptist Record because it don't look like spades and clubs and diamonds. And then if their children should read it, it might put the parents in a bad light before their children. But those who love the whole Bible and believe in righteousness, and want to help do the Lord's work will still read the Baptist Record and try to get other folks to read it.

TWO POLES IN CHRISTIAN LIFE

It has come to be somewhat of a habit today, when the Bible is assailed as a revelation from God, for people who are a bit timid to retreat and fall back upon their last defense, and say they still have their Christian experience. It seems a comfort to be able to say, they may take away my Bible, but I still have my Christian experience.

We are not saying it is like the story of the Negro who was giving his testimony in church, but somehow it reminds us of it. He was making both his confession and his profession. He said he had done a heap of things that were wrong, he had shot craps, stolen chickens, drunk blind tiger whiskey, cut the pigeon wing, and had several fights, but he thanked God that "he hadn't never lost his religion." These brethren from whom the high brows had taken away the Bible and left a poor mutilated book with the first pages in Genesis entirely gone, could still thank God they had their Christian experience.

Now this may be pathetic or funny or comforting according to your point of view. But what we are wanting to say is that either one of these things is worthless without the other. They are mutually and totally dependent. We are not undervaluing either one of them. They are both

of vital and supreme value. But they must go together. They must meet in the same man, in every man to find this value. They are the two poles in Christian life.

We are not a special student in physics, but there are certain facts and laws in physics which by analogy explain what we mean. There can be no north pole unless there is a south pole. That the earth revolves on an axis means that there are two poles. Similarly there can be no right if there is no left. Again a steel rod or a steel beam is not secure when it is fastened only at one end. To be steadfast and permanent it must be secured at both ends. Boys do not have an "acting pole" for their gymnastics with one end loose. Or to pass to the electric current there must be two poles with a positive and negative electrode. It takes two to make light, heat or power. This may be pursued all through physics and mechanics. It takes two points in space to determine the location and direction of a straight line. One will never do it.

Now in the making of a Christian, or a Christian life, or the production of faith there are two poles, the objective and subjective, that which is outside ourselves and that which is inside ourselves. The one is a divine revelation in the word of God given by inspiration. The other is also a revelation by personal experience. But they are both necessary, or else they are not satisfactory and determinative. If there is no outward and objective revelation from God then our inward experience, would always be open to variation and uncertainty. It would be as insecure as a steel rod fastened to the wall at only one end. But when we rest our hope and faith on the attested word of God, there is peace and permanency.

To go back further there is serious doubt if we can ever have any personal experience with God without the medium of his word. If there were no written word, there would be no word preached or to preach. If there would be no word preached, there would be none believed. If there were none believed, there would be no personal experience. We come in contact with God only through his word. We know God and trust him by what is told us of him in his Book.

Our experience of God and with God is verified and must be verified by what we have in his word. On the other hand his word is verified to us and in us by the personal experience which we have. The continuous and enlarging Christian experience is dependent upon and produced by an increasing acquaintance with the word. There is no such thing as growing in grace without at the same time growing in knowledge of the Lord and Savior Jesus Christ. The knowledge is a means of grace.

People who depend on the "inner light" exclusively will find this inner light grow dim, and not infrequently misleading. This has been true of the Quakers or Friends who are a constantly diminishing force in the Christian world. This will be found to be true of the holiness people who imagine themselves so illuminated from within that they can ignore the letter of the scriptures. It is true of those who style themselves rationalists who think that illuminated reason and the individual consciousness are sufficient guides.

We would caution any timid Baptist against fleeing before the storm of doubt which assails the old Book, and taking refuge in the dugout of Christian experience. The experience is of exceeding great value, and even the Bible itself will do us no good without it. But neither will the experience be of permanent value without the Book. Better take this along with us for it alone will furnish the oil which keeps the experience burning bright in the dark places. "We have the word of prophecy made more sure, where unto ye do well that ye take heed as unto a light shining in a dark place until the day dawn and the day-star arise in your hearts."

The church at Eupora has called Pastor J. L. Low of Richton. We have not heard Brother Low's decision.

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	Friday Aug. 1st	Saturday Aug. 2nd	Sunday Aug. 3rd	Monday Aug. 4th	Tuesday Aug. 5th	Wed'sday Aug. 6th	Thursday Aug. 7th	Friday Aug. 8th
9:00 A.M		DEVOTIONAL—DR. MILLARD A. JENKINS						
9:30 A.M		S. S. Conf. B.Y.P.U.Conf. W.M.U.Conf. Stewardship	S. S. Conf. B.Y.P.U.Conf. W.M.U.Conf. Stewardship	S. S. Conf. B.Y.P.U.Conf. W.M.U.Conf. Stewardship	S. S. Conf. B.Y.P.U.Conf. W.M.U.Conf. Stewardship	S. S. Conf. B.Y.P.U.Conf. W.M.U.Conf. Stewardship	S. S. Conf. B.Y.P.U.Conf. W.M.U.Conf. Stewardship	S. S. Conf. B.Y.P.U.Conf. W.M.U.Conf. Stewardship
10:30 A.M		BIBLE HOUR—DR. W. E. DENHAM						
11:15 A.M		SONG SERVICE—MR. JAMES W. JELKS						
11:30 A.M		Denomi- national Press— Dr. Lipsey	Evangelism Dr. Gunter	Organized Class— Harry Strickland	W. M. U.— Miss Mallory	Campaign— Dr. Scar- borough	B. Y. P. U.?	Supts.— W. D. Hud- gins
Afternoon		LUNCH						
		RECREATION—SWIMMING, TENNIS, FISHING, BOATING, STUNTS						
7:00 P.M.	1st Meal	DINNER						
7:30 P.M.	1st Service	SUNSET SERVICE—ON CAMPUS—DR. DENHAM						
8:00 P.M.		SONG SERVICE—MR. JAMES W. JELKS						
8:30 P.M.		INSPIRATIONAL ADDRESS—DR. MILLARD A. JENKINS.						

SHALL THE BIBLE BE READ IN THE PUBLIC SCHOOLS?

By George C. Fetter

There is much discussion of late concerning the reading of the Bible in the public schools. It is a question which is being greatly agitated throughout the nation. Most of us will agree that our youth need more thorough moral and religious instruction if they are to solve the complex problems of the age in which we now live. We will further agree that none of us can spend too much time in the study of the Bible, the great source-book of Christianity, and of our spiritual literature. The question about which we will find the greatest difference of opinion is that of the best method of giving religious instruction and training. Personally, if the matter of having the Bible read at the opening exercises of our public schools were put to a vote tomorrow, I would cast my ballot against it and for the following reasons:

First, because I do not consider it the function of the state to teach religion. We Baptists have always stood for that fundamental American principle, the separation of church and state. I hold it to be the function of the school to carry on the education of the mind and to train the intellect. That there should also be moral training and discipline in the schoolroom, no one will deny. The mastery of a lesson is a form of moral development. The youth who learns to be honest in examinations, who is taught fairness in athletics, who is regular and punctual in the classroom is receiving a very valuable ethical training. Furthermore, a truly devoted and religious teacher will in an unconscious way create in the classroom a truly spiritual atmosphere. Character is caught as well as taught and there is no law that controls the overflow of the spiritual influence of a truly spiritual personality. Nevertheless, I regard it a mistake for the state to attempt to go into the business of teaching religion. The church and the state, when they work in the best of fellowship but independent one of the other, will render their most effective service.

There are two institutions whose duty it is, in my judgment, to teach religion. The first of these is the home. The second of these is the church. There is no law that will prevent a parent from reading the Bible to his own children or giving them careful religious instruction. There are many parents who are making a great noise about having the Bible read in the schools when they themselves are spending so much time in their automobiles or at the movies that they are neglecting a parent's supreme privilege—the spiritual training of their own sons and daughters. No parent should attempt to throw on a school-teacher a duty which logically belongs to himself.

The other institution whose duty it is to give religious instruction is the church. Before I am through with this discussion I shall attempt to show how it is possible for a community to put on a program of religious education in which Protestant, Catholic and Jew can all co-operate, in which the public school may even recognize the work done, but where the responsibility for the religious instruction rests back on the home and the church, where it rightfully belongs.

I do not favor the reading of the Bible in the public schools in the second place, because I cannot believe that such an enforced process would contribute much to character-building. Religion cannot be taught by force. If tomorrow the Bible were read for ten minutes a day in every classroom in the United States, we should still have the same problems to face as to the morals of our youth. A law which forces a teacher to read the Bible in the classroom, regardless of whether that teacher be Catholic, Protestant, Jew or atheist and regardless of their own feelings in the matter, is too mechanical to result in much good. The very coercion of the thing might make many persons revolt against religion. The building of moral character and the awakening of spiritual life is a far more serious matter and a far more complex process than a compulsory reading of scripture for ten minutes a day.

I received a letter recently from an organization with headquarters in Pittsburgh. For many years it has been working to get voters to compel congress to write the name of Christ into the American constitution. It claims that America will remain a pagan nation until Christ's name appears on that document. We shall never make America Christian in spirit and in purpose by any such artificial or superficial formula. Secretary Hughes might insert Christ's name in the constitution tomorrow but he would not thereby magically solve our great moral and social problem. We must do more than write the name of Christ in the constitution. We must write his name and motives into the hearts of men and into the soul of the nation. To create Christ's spirit of social justice and good-will is a far more difficult proposition.

It is equally true that a law enforcing the reading of scripture in the public school would be too artificial a performance to improve greatly the moral life of our youth.

I am opposed to the reading of the Bible in the public schools in the third place because such a law seems to be contrary to the spirit of our constitution. That anchor-sheet of our nation guarantees to all peoples religious freedom, the right to worship God according to the dictates of their own conscience. It distinctly says—"Congress shall make no law regarding an establishment of religion or prohibiting the free exercise thereof." For a state or nation to compel the reading of the Bible in the public schools is to come dangerously near establishing a state religion. For we immediately face the question "What Bible shall we read in the public school?" Which one shall congress establish—the Catholic Bible, the Protestant Bible or the Jewish Bible? Raise that question in any community and you are immediately plunged into a religious war. According to our constitution the Catholic has no right to force his religion on the Protestant. The Protestant, in turn, has no right to force his religion on the Catholic. Neither of them has the right to force his religion upon the Jew.

Suppose we pass a law enforcing the reading of scripture and permit each community to determine by local option as to what Bible shall be read in their schools. One can easily imagine the result. In one community the majority are Catholics. They vote to place the Catholic Bible in the schools. How would a Protestant feel to have his children compelled by law to listen to the reading of a Catholic Bible which he could not conscientiously accept? Suppose that in the next community the situation is reversed. The Protestants outnumber the Catholics and insist that the Protestant Bible be read in the schoolroom. Would not the Catholic have an equal right to object to have his children forced by law to listen to the presentation of a religion to which he could not conscientiously submit? The situation might even arise where a Catholic teacher is forced to read a Protestant Bible to a group of Jewish students. Could much real religion be taught by that method of enforced hypocrisy?

Could a Protestant teacher read with any real religious fervor a message from a Catholic Bible? Could a Catholic teacher read with any genuine moral enthusiasm a passage from the Protestant Bible? Would not the whole thing tend to be a farce and a system of enforced hypocrisy?

History proves that you cannot propagate a religion of love by force. Christianity grows best in an atmosphere of liberty and freedom, not by outward coercion but by inward and voluntary choice and persuasion. Jesus Christ again and again resisted the temptation on part of the more ignorant of his followers to propagate his gospel by resort to force or by mob rule. He sought to capture men only by the winsomeness of his own moral life and by proclaiming the truth which carries in itself its own power to convince.

I would vote against the reading of the Bible in the fourth place because there is a better way of carrying on the religious education of our young people. I said in the beginning that I believe the young people of today need more thorough moral and religious training than they

are now receiving. They need a deeper understanding of the Bible, the source book of our religion. They need spiritual motives and ideals equal to the complex problems of the twentieth century.

I believe the solution of this problem is found in the week-day school of religious education. Under this system Catholic, Protestant and Jew enter into a co-operative program with mutual good-will and understanding. Certain hours are set apart by the public school, in many cases two hours per week. During that time the Protestant churches take charge of the religious instruction of their Protestant children. The Catholic priest directs the religious instruction of the children of his parish and the Jewish rabbi has charge of his Jewish constituency.

There are several arguments in favor of this plan. First, it is truly American. It is in accord with the spirit of religious liberty guaranteed by our constitution, since it allows each group the right of imparting religious information according to the dictates of its own conscience. It is satisfactory to each group involved.

Secondly, the religious instruction under this system is more thorough and far-reaching in its results. The teacher is chosen because of peculiar fitness for this work. She is a specialist in the department of religious education. She is given special training for interpreting the Bible. She is chosen because she is at heart religious and because she has a passion for her subject. Such a teacher will give to her pupils a far deeper and more thorough understanding of spiritual truth.

Third, this system throws the responsibility back upon the home and the church where it rightfully belongs. The religious instruction given is by consent of the parent and under the direction of the church of the parent's affiliation.

Fourth, this system has been tried and has worked. It has been adopted in many communities with very satisfactory results. I predict that the week-day schools of religion will be a growing movement which will capture the majority of American communities.—The Baptist.

MAIN STREET, HATTIESBURG

The revival meeting at the Main Street Baptist Church in Hattiesburg closed Sunday night, June the 22nd. Dr. A. T. Robertson was with the church for eight days and preached with great power and effect. Mr. Herbert Davis of Shreveport led the singing and he did it well. Dr. Robertson preached a series of expository sermons on "Glimpses of Jesus" based on the Gospel of Luke. Those who know him will rightly imagine the treat his hearers had. He was never better than he was this time and his work made a deep impression. The pastor believes now that the influence of the meeting far surpasses his hopes at first, and is more than delighted with it from every point of view. People on every hand have commented and are still commenting on the unusual and permanent value of the services to them. A number of preachers from various parts were present at various times and went away saying that they had been blessed.

Dr. Robertson kept central in every service the evangelistic aim. The evangelistic opportunity was not large at any time, but the evangelistic message was marvelous every time. The great preacher presented in every service Jesus Himself and we saw the Master in action as He went about making His appeal to men and winning them to Himself and Salvation. What better evangelism could there be!

We baptized twelve bright young converts. We added twenty to membership of the church. We got a better appreciation of the beauty of Bible Study. And we saw Jesus as we never saw Him before. It was a great meeting—Thanks be to God!

—Rev. J. E. Willis, Pastor.

It is said that hundreds of people have been added to the Baptist churches of San Antonio during the meeting conducted by Dr. J. Frank Norris of Forth Worth.

INTELLECTUAL MORONS

The case of the Chicago youths whose confessions of a murder, committed, according to their own admissions, in the spirit of an "intellectual" adventure, reveals certain defects in our educational systems which may well arouse the people of America to grave inquiry as to the tendency of modern pedagogical methods. While it would be unfair to assume that these young men are, in any sense, representative of either a social or an intellectual class, or of our educational institutions, the fact remains that they are products of a system of education, pursued through long years of development, in which the greatest stress was evidently laid upon the training of the purely intellectual faculties and but little, apparently, upon that of the moral faculties.

Leaving the question of religion aside, it may pertinently be asked, in how many institutions of the country is the study of "morals and manners" made a part of the curriculum? Outside of the sectarian schools, where religion, in one form or another, is interwoven with the fabric of instruction, it must be admitted that the moral element of education has been a factor quite generally ignored. The growing youth is rushed along the paths of scientific learning—his head crammed with the "ologies"—and his moral instincts left to the casual culture of careless parents or to grope their own way through the bewildering subtleties of the materialistic sciences.

A few years ago there was much talk—and practice—of a system of intellectual tests, high in favor in the pedagogical world, by which the status of a student's mind was determined by his ability to repeat promptly certain phrases, or to make without hesitation certain obvious logical deductions of facts, or to put a pig's tail in its proper place on a picture drawn with his eyes shut. The tests did not go to the ability of the subject to differentiate between right and wrong or to his orientations towards the Golden Rule. They were purely intellectual, if not mechanical, tests. Yet upon their results a finding was made as to the quantum of intelligence possessed by the subject of the tests and the classification of "moron" came into vogue. The term was supposed to attach to a mind so undeveloped, or so inherently inadequate, that it could not respond to the usual intellectual stimuli. The moral status of the "moron" was made subsidiary to his intellectual status—the assumption being made that the former depended upon the latter.

In view of the strange and startling revelations made in the case of the highly intellectualized Chicago exponents of "murder as a fine art," it would seem that education—unbalanced education—may be as likely to produce "morons" as mental inadequacy or retarded development. Are we breeding a race of intellectual morons by our failure to teach "morals and manners"—as a science, if in no other way—in the schools?

In this connection Huxley's famous definition of a liberal education may be recalled—it is the definition, too, of an agnostic. After reciting the necessity of a harmonious development of mind and body, and stipulating that the intellect should be refined to the point of becoming "a clear, cold, logic engine," he adds as supreme essentials of a balanced education that "the passions must be trained to come to heel by a vigorous will, the servant of a tender conscience," and that one must learn "to love all beauty, whether of Nature or of art, to hate all villainess and to respect others as himself."

All of which brings home the question to American educators: Are we doing all that we can towards the inculcation of sound ethics in the minds of our growing youths, or are we sacrificing the vital principles of social and religious morality in a mad race towards purely intellectual goals?—Kansas City Star.

The Christian Index gives a beautiful picture of a baptizing at Lagrange, Georgia where 160 people put on Christ after a recent meeting.

Convention Board Department

R. B. Gunter, Corresponding Secretary

We have on hand 250 copies of "Veterans of the Cross". Any one desiring a copy of this book may obtain it by sending six cents with which to pay postage.

Those desiring copies of the Southern Baptist Convention Minutes will please send seven cents with which to pay postage. Copies have been sent out from Nashville to the pastors. There may be others desiring copies.

Brother N. T. Tull, who has worked untiringly for the Mississippi Baptist State Convention Board for the past seven years, has resigned to accept a position as Business Manager of the Baptist Bible Institute, New Orleans, Louisiana. Brother Tull's work has been of a constructive nature and he has always been very careful to do it well. He was making great progress with the Budget System until the 75 Million Campaign was launched. Since that time he has been diligent in keeping up the corners in organizing the counties and associations for successful collections of Campaign pledges.

We shall miss him very greatly during the remainder of this year while completing the 75 Million Campaign and putting on the 1925 program. He was familiar with the organization and all of the details of the work. There was plenty of work for him to do during the next six months, but he felt that there was a splendid opportunity in the Baptist Bible Institute. We have had in mind to recommend to the next session of the Convention a department of Budget and Stewardship work in connection with the State Board organization and felt he would be the logical man if he should remain, for he has such a grasp upon the Budget idea.

Mississippi for a long time has been furnishing men to other states. While we are glad to do this, yet it often leaves us wondering how we can fill their places. For the remainder of this year, we shall have in Brother Tull's office for a good portion of the time Reverend T. W. Green, who is district enlistment worker for the first district. Brother Green is also untiring in his efforts. He is a good thinker, is well educated and will soon have a clear comprehension of the work which needs to be done here. During the period of the associational meetings, he will spend a good deal of time on the field and can be out in his regular work every Sunday. While we do not look upon him as taking Brother Tull's place, yet he will give such time as may be needed in the office.

We appeal to the Brethren over the State to come to our help in completing this, the greatest movement in which we have ever been engaged, to-wit: the 75 Million Campaign. In addition to this, we must put on the 1925 program in first class style. It will be easy if everybody does his part. The Lord seems to be providing the necessary seasons to produce the crops which shall enable us to pay up in full. We must express our gratitude.

We earnestly request your co-operation during the evangelistic meetings, first in striving to place the Baptist Record in every home. We now have the largest circulation we have had in about three years. Over ten thousand people are taking the Record. We want to see the day when it is fifteen thousand. Do your best during revival services and then place special emphasis on it during the month of September.

In the second place, we respectfully ask that you give one day during your meeting to the denominational program. Emphasize the importance of completing this Campaign and making

thorough preparation for the 1925 program. This will not hurt but will help the meeting.

We are expecting to be able to report from this year's work the greatest achievements ever yet reported in baptisms, in contributions, in church buildings, advancement in Sunday School, B. Y. P. U. and W. M. U. work.

You want to go to the Sunday School and B. Y. P. U. Encampment at Gulfport August 1st to 8th inclusive. The recreation will be exceedingly helpful and the information will prepare you for the duties ahead.

TO THE BAPTIST YOUNG PEOPLE OF MISSISSIPPI

The Baptists of the Gulf Coast are looking forward with interest and anticipation to the Encampment to be held at the Gulf Coast Military Academy August first to the eighth. The Academy is located five miles east of Gulfport and we have splendid transportation facilities.

The street car runs on the even and half hour and also a bus line from Gulfport to Biloxi passes right by the Academy and runs every thirty minutes. The bus fare is the same as the car and both very reasonable, not over 10 cents or 15 cents.

The pastor and members of the First Church of Gulfport stand ready to render any service they possibly can to add to your comfort while you are down here.

We also take this occasion to invite any tourist and visitors to the coast to worship with us if they are here on Sundays or Wednesday nights. You will find the First Baptist Church a delightful place to spend an hour in worship and fellowship.

Cordially,

—W. A. McComb,

Dr. Percy Stickney Grant, who became famous by defying the bishop in the Episcopal church where he is rector, has resigned.

DR. BUTLER'S FAMILY RELATIONS

In the American Issue of May 10 Samuel Wilson discusses Dr. Nicholas Murray Butler and his attack on the Eighteenth Amendment. Of his family relations Mr. Wilson says:

Saint Paul has said: "He that is married careth for the things of the world, how he may please his wife." Dr. Butler was brought up a Protestant and, as he says, under somewhat Puritanical home training, but on March 5, 1907, he was married in the home of the bride's sister by Rev. Father Neill McKinnon, of the Church of Saint Ignatius Loyola to Miss Kate La Montagne, a member of the family of the leading wine merchants of New York City, with big French vineyard and wine-making connections. For seventeen years he has lived, moved and had his being in the atmosphere of the liquor traffic, and may thus have absorbed its ethical and law-defying standards. When prohibition came the La Montagnes became bootleggers, and four members of the family, Montagu, Rene M., William A. and Morgan La Montagne—pleaded guilty and served jail sentences in the Essex county, New Jersey, prison. They were clubmen of the smart set, who supplied their smuggled liquors to scofflaws. Of course, I would not insinuate that the president of Columbia University knew the criminal conduct of his kindred; but I have never known him to denounce such law-defiance, as he now denounces the fundamental law of the United States, and the mighty army of Protestants who wrote prohibition into that law.—The Watchman-Examiner.

Mississippi Woman's Missionary Union

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Our Summer Baptist Encampment

The Mississippi Baptist Assembly that is to be held in our Gulf Coast the first week in August promises to be one of the most helpful and far reaching gatherings for the good of our people that we have ever had in the State.

The Gulf Coast Military Academy at Gulfport has been secured for the meeting place. The time will be August 1st to 8th. We will begin Friday evening of the 1st, with a great inspirational program. The following day, Saturday, will be known as Baptist Record Day; but so many good things will come this day that we shall want to claim each one of them. Sunday will be Evangelistic Day. Monday the Organized Class will have charge. Tuesday will be our W. M. U. Day. Miss Mallory will be the inspirational speaker; however she will assist in the Conference hour of W. M. U. work, and prove most helpful in many ways. Wednesday will be devoted to the Campaign. Thursday the B. Y. P. U. holds sway. And Friday, closing day, will belong to Superintendents.

Each of these days will have varied and inspiring programs. Beginning at 8:15, when breakfast calls us we go to 9:30 when we have an hour for the various conferences. Ten thirty is Bible Hour. A great teacher will bring the message each day. The song service will follow for fifteen minutes, and then an inspirational address from one who knows what to say and when to say it. The afternoon will be given to rest and recreation. Supper at seven. Then the Sunset service, song service and close the day with an inspirational message.

There is no more delightful place anywhere for rest and recreation than our own Mississippi Coast. Charges will be very light. Some one has said we can live the week cheaper there than we can at home. All of us need to have a short outing.

Let us every one go either on train or in our auto and spend this week where the breezes will cool and the heart and mind will find rest and refreshment.

Begin to plan right now for this, your summer vacation. "Come with us and we will do thee good". Write Bro. Byrd for further information.

A New Catechism

Dr. Gunter has just prepared a very splendid Catechism for all Baptists in Mississippi. It should be carefully and prayerfully studied by each member of each church in the state.

Your Secretary especially urges the W. M. U. to give careful study to this leaflet. You will find on the bottom of the leaflet some suggestions. We are asking our local societies and circles to make a special program of the Catechism. Then we are asking that each association hold their Rally on the Fifth Sunday in August and make the entire program of this Catechism.

Will you not ALL do this, Beloved? The Catechism will be mailed out in a few days.

To Mission Students

Mrs. Fred Hammack, our State Mission Study Chairman, will examine all papers sent her from leaders over the state. Will all kindly take note of this, and send them to Mrs. Hammack, and not to this office.

Hungarian Girls Plan to Found Training School in Homeland

Miss Katherine and Amalia Gerwich, daughters of the pastor of the German Baptist church at Budapest, Hungary, whose transportation to this country was paid by delegates to the Baptist World Alliance last summer, are now at Ridgecrest, N. C., attending the Y. W. A. Camp. This fall they will enter the Missionary Training School at Louisville, Ky., preparatory to returning to their own home and establishing a training school for their own women.

Since arriving in America several months ago the young women have made their home with Dr. and Mrs. L. M. Hale of St. Louis.

A LOVE CALL: Two girls from Hungaria will come to America shortly to join the two who have already come to prepare themselves for special work. Mrs. James asks if the W. M. U. of the various states will not defray their traveling expenses. Mississippi's part will be about ten dollars from each District. The Second District has sent in their ten. I am sure the others will respond, in a personal way, as some consecrated sisters have, or as a District.

A List of Worth While Information

(So many calls come to this office for good playlets and Exercises that may be used by our women and young people, that we are hereby giving a list of the best. Note below where they may be secured.)

	Cents
A Day in a Chinese Book Store (Y. W. A. or G. A.)	5
An Afternoon in a Chinese Hospital (Y. W. A. or G. A.)	5
A Little Maid Who Went to all the World (Y. W. A.)	5
Christ in America (Y. W. A.)	15
Aunt Polly Joins the Missionary Society (W. M. S. or Y. W. A.)	5
The Mission Band at Averageville (G. A.)	5
Voices of the Women (W. M. S. or Y. W. A.)	10
Evolution of Miss Holledge (in shadow pictures) Y. W. A.	5
Overheard in Japan (Y. W. A. or G. A.)	5
The Song They Sang (G. A.)	10
How Not To Do It (W. M. S. or Y. W. A.)	5
Waiting for the Doctor (Y. W. A. or G. A.)	5
The Open Door (W. M. S.-Y. W. A.-G. A.)	25
Miss Leety's Views (Y. W. A. or G. A.)	5
O Zion Haste (Y. W. A.)	10
Cindy's Chance (Y. W. A.-G. A.)	25
Two Masters (W. M. S. or Y. W. A.)	10
The Spirit of Childhood (W. M. S.-Y. W. A.)	15
Leaven on Noisy Creek (2 characters) W. M. S.	10
The Clinic (W. M. S. or Y. W. A.)	10
Strange Forms of Worship (G. A. and R. A.)	10
Not Exempt (Tithing) W. M. S. or Y. W. A.	10
The Striking of America's Hour (W. M. S. or Y. W. A.)	20
Mite Box Ritual (G. A.)	6
A Dream with a Mission (W. M. S. and Y. W. A.)	10
The Sword Bearer (Y. W. A.)	10
A Visit from the Home Missionary Family (Y. W. A. and G. A.) (Hostess and ten girls, time one hour)	10
God's Word and the World (W. M. S. or Y. W. A.)	5

Front Self to Service (Seven characters) G. A.	5
Her Morning Mail	5
The aSturdy Basket Club (Y. W. A. or G. A.)	10
The Weavers (Y. W. A.)	10
Our Sojourning Sisters	5
Blessed Are They That Do Hunger and Thirst (Y. W. A. or G. A.)	10
A Missionary Musical Pageant (W. M. S.-Y. W. A.-G. A.)	5
Circle Three Sees a Vision (W. M. S. or Y. W. A.)	25
Seeing the Unseen with the W. M. U.	15
Perrota's Message to Miss Y. W. A.	6
Thanksgiving Ann	10
Visitors From Ellis Island	5
Uncle Sam's Foundlings	5

Order from W. M. U. Literature Dept.,
 1111 Age-Herald Bldg., Birmingham Ala.

Suggestions from Miss Mallory. Please Heed

The suggestion was made in Nashville that we try to get capable women to give volunteer service in enlisting others in behalf of the Campaign. I would suggest that you take this matter up with your associational leaders as they are apt to know what women in their association can most effectively render this volunteer service. Certainly there are many who can and will thus act as "big sisters" in enlisting others, whether individually or in groups.

Please use as often and as conspicuously as possible the expression "Oh, Zion Haste".

In the Council letter I failed to mention the plan to try to get those who can do so to help others in the redeeming of their pledges. This can apply to individuals, societies and churches. If you know of any society which has entirely redeemed its pledges you might get it to help a less fortunate society by assuming at least a part of its pledge. Especially do I think we can get this principle on our own hearts and on the hearts of other W. M. U. members.

Another matter pertains to the plans for the revision in mission study. Deeply do I regret the delay in getting these plans into print but I am convinced that it is far wiser to move slowly so that the changes desired may be made very carefully. Therefore, it is very apt to be many months before any literature on the revisions will be published. In the meanwhile, if need be until the May meeting in Memphis, go right forward with our mission study policy just as it is. Please pass this information on to those most interested in such details in your state.

As a result of the Nashville meeting, our headquarters office has decided to prepare and furnish to the state W. M. U. headquarters for free distribution boxes which will be known as "Alabama Boxes". We hope to have them reach the state headquarters by July 1, believing that our women and Y. W. A. members all over the south will use them for truly sacrificial giving. Please encourage the use of them in your state by the women and Y. W. A. members.

As a further result, our headquarters office has decided to use during the rest of the Campaign the expression "Oh, Zion Haste" on our stationery and in Royal Service as often as possible. We believe that repeated use of this expression will stir the hearts of our women and young people in behalf of the Campaign. Please use it wherever you can. —Kathleen Mallory.

Schedule of Activities for Mississippi B. Y. P. U's. for Year July 1, 1924 to July 1, 1925

CHECK EVERY ACTIVITY PERFORMED, X. BRING YOUR CHECKED COPY TO DISTRICT B. Y. P. U. CONVENTION IN JUNE. TO EVERY B. Y. P. U. HAVING 3/4 OF THE ACTIVITIES CHECKED WE WILL PRESENT A "B. Y. P. U. HONOR ROLL" PENNANT. STUDY THE CHART IN ADVANCE.

July

- () 6 Public installation of new officers.
Report for quarter just closed made out and sent to State Secretary.
- () 13 This year we have a Baptist Assembly on the coast at Gulf Coast Military Academy, near Gulfport, August 1-8. Let the union discuss this assembly and plan to send delegates if possible.
Let the officers have a meeting this week.
Read the "B. Y. P. U. Triple Eye" to the union.
- () 20 Discuss the possibility of an Associational B. Y. P. U. for your association. If you have an associational B. Y. P. U., discuss its next meeting.
Program Committee meets this week and plans program for August.
- () 27 Entire union sit together at evening preaching service.

August

- () 3 Invite the fathers of the members of the union to the meeting today, have them sit in group with their children.
- () 10 Appoint a committee to take subscriptions for the Baptist Record this month. Send the list with \$2.00 for each subscription to The Baptist Record, Jackson, Miss.
- () 17 Special prayer for our Foreign Missionaries.
- () 24 Program Committee meets this week to plan programs for September.
- () 31 Plan for quarterly social. (A picnic or fish fry is good.)

September

- () 7 See that the Church Clerk puts the report of the B. Y. P. U. in the letter to the Association.
Order Quarterlies and other supplies this week for next quarter.
- () 14 Check up on Standard of Excellence and organize to pull up the weak points.
- () 21 Have a joint meeting of all unions in the church, have special program.
Program Committee meets this week to plan programs for October.
- () 28 One night this week give an hour for Quarterly Business Meeting. Written reports from each officer required. Urge every member of union to attend.

October

- () 5 Report for quarter just closed made out and mailed to State Secretary.
- () 12 Have special prayer for unsaved in the B. Y. P. U.
Read "The B. Y. P. U. Triple Eye" to union.
- () 19 Appoint committee to take subscriptions for Home and Foreign Fields. Send list with \$1.00 for each subscription to The Baptist Sunday School Board, Nashville, Tenn.
The Program Committee meets this week to plan program for November.
- () 26 Let the entire union sit together at evening preaching service.

November

- () 2 Notify the Treasurer that next Sunday he will be given five minutes in which to discuss Systematic and Proportionate Giving.
Let the Vice-President invite the Intermediates that are to be promoted in January to visit the senior union today.
- () 9 Five minute talk from Treasurer on Systematic and Proportionate Giving.
Plan for quarterly social.
- () 16 Start a "Tithers Band", make two lists, keep one and send one to the State Secretary.
- () 23 Let this be "Grand parents" day and invite the resident grand parents of the members of the union. Make them feel welcome and comfortable.
The Program Committee meets this week and plans program for December.
- () 30 Arrange for the B. Y. P. U. to visit the county home for the poor, or some other charitable home, this week.

December

- () 7 Appoint nominating committee to suggest officers for January-June, 1925.
See that supplies are ordered this week for next quarter. President and Treasurer at least ought to have copy of B. Y. P. U. Year Book, 50c each.
- () 14 The B. Y. P. U. "Christmas Activity" this year will be to build a ministerial cottage at Clarke College. Today let your B. Y. P. U. take a free will offering which will be sent to the State Secretary who will mail you receipt for same. Each individual contributing should give this over and above his regular offering to missions.
Report of Nominating Committee.
- () 21 Arrange with pastor to have public installation of officers next Sunday.

Read "Graduation Day Activity" for January 4th.

(Suggestion) Sing carols to the shut-ins of the community Christmas night.

- () 28 Regular Business Meeting one night this week. Written reports from officers required. Urge every member of union to attend. (Friday night suggested.)

January

- () 4 Annual graduation day. Get Graduation Certificates from S. S. Board, Nashville. Use evening preaching service hour for this occasion if possible.
Report for quarter ending made out and mailed to State Secretary. Go over points in Standard of Excellence. Start the year with determination to maintain the Standard throughout the year.
- () 11 Bible Readers Leader secure names of all who have kept up the Daily Bible Readings for two years. Send list in to State Secretary and get awards.
Officers have meeting this week.
Read "The B. Y. P. U. Triple Eye" to the union.
- () 18 Program Committee meets this week and plans program for February.
Present Tithers pledge to union. Send new names to State Secretary.
- () 25 Let the entire union sit together at evening service of church.

February

- () 1 Discuss plans for quarterly social. (A George Washington or Valentine party suggested.)
- () 8 Decide on books to be studied during Study Course Week in March. Order books this week.
- () 15 Call attention to State S. S. and B. Y. P. U. Convention meeting this year at Tupelo, March 17-19. If program has been received read it to the union.
Program Committee meets this week and plans program for March.
- () 22 Special prayer for pastor and his work.

March

- () 1 See that supplies are ordered this week for next quarter.
- () 8 Elect delegates to State S. S. and B. Y. P. U. Convention. Observe Study Course Week. (If impossible to have Study Course this week, have as soon as possible and check this activity.)
- () 15 Special prayer for convention meeting this week.
- () 22 Joint meeting of all B. Y. P. U.'s in church, Special program and report from convention.
Program Committee meets this week and plans program for April.
- () 29 Give Vice-President five minutes to discuss plans for winning new members.
Have regular Business meeting of union one night this week. Written reports from officers required.

April

- () 5 Benevolent objects of denomination presented by Treasurer and efforts made to get all members to pay up in full this month.
Make out report of past quarter work and send it to State Secretary.
- () 12 Read "The B. Y. P. U. Triple Eye" to union.
- () 19 Special prayer for success in mission collections.
Program Committee meets this week and plans program for May.
- () 26 Let entire union sit together at evening preaching service.

May

- () 3 Appoint committee to invite the mothers of the members of the union to the meeting next Sunday—Mothers' Day.
- () 10 Discuss plans for Quarterly Social. (How about a weiner roast?)
- () 17 Present tithers pledge. Send new names to State Secretary.
Program Committee meets this week and plans program for June.
- () 24 Read program of District B. Y. P. U. Convention to union. If not received, read the first Sunday after receiving it.
- () 31 Discuss plans for attending the District B. Y. P. U. Convention.

June

- () 7 Make plans for organizing at least one B. Y. P. U. a month this summer.
Check up on points of efficiency for District Banner.
- () 14 Appoint Nominating Committee to suggest officers for July-December.
- () 21 Report of Nominating Committee.
Program Committee meets this week and plans program for July.
- () 28 Arrange with pastor to have public installation of officers next Sunday.
Have regular Business meeting of union one night this week. Written reports required from officers. Urge every member of union to attend.

* IF MORE CONVENIENT TO OBSERVE THIS ACTIVITY SOME OTHER TIME IT WILL BE ACCEPTED.

SUNDAY SCHOOL LESSON

Sunday, July 6th

By R. A. Venable

The Birth of Jesus

Scripture Lesson—Luke 2:7-20.

Golden Text: "There is born to you this day in the city of David, a Savior who is Christ the Lord."—Luke 2:11.

The Times: The times were propitious; prevailing conditions were most favorable for the coming of the world's Redeemer and the establishment of the Kingdom of Heaven on the earth. The Roman empire came into being just in time to foster the introduction and expansion of the Christian movement; a movement whose origin and impulsive power were central in him who was to lift empires off of their hinges and turn the current of the Ages. An empire of law and order of diversity and unity, embracing in its sweep all the cultivated nations of the time. Every form of religion was tolerated, and every god and goddess was welcomed into the Pantheon of that mighty empire.

The empire was threaded with public highways, radiating from the Golden Milestone erected in the Roman Forum by Augustus. These artificial highways reaching almost to the limits of the Roman Empire were well nigh completed. Over these highways marched the Roman legions and the commerce from East to West. The facilities for travel were, therefore, such as to make any portion of the civilized world easily accessible. These public highways contributed much to the spread of the gospel in the first century.

The world was at peace, the gates of war were shut, the dogs of war were chained, and in some of the outlying provinces an occasional insurrection was soon suppressed and tranquility prevailed everywhere.

There was a universal language. There followed in the wake of Alexander's conquest a growth and development of the Koina, a Greek vernacular which became universal throughout the Roman Empire. So wherever the Gospel was preached this universal language could be employed, for it was known and used by all the people. The Greek translation of the Old Testament was an open book from Babylon to Rome.

The dispersion of the Jews throughout the civilized world and the synagogue as a place of public worship and instruction for these people, combined with the influence of the Greek literature and philosophy made the Jews of the Western world more susceptible to gospel truth. Truly the end of the ages had come when the Lord's anointed appeared upon the stage of human history.

The Birth of Jesus. We are now to enter upon the study of the life and teaching of him for whom the ages were waiting. Matthew and Luke give us in detail the circumstances of our Lord's birth. Joseph and Mary had gone up to Bethlehem, a City of David, to be enrolled. There Jesus was born, "And she brought forth her first born son." Vs. 7. In what month or what day of the month we are not told. Every month in the year has been claimed as the birth month of our Lord. He

was born three or four years earlier than our accepted date. The circumstances of his birth were the humblest kind. The crowded condition of the town made accommodation at the public inn an impossibility. The word "manger" is better than the word "stall". It has long been a tradition that our Lord was born in a cave, and over this cave a church was built known as the Church of the Nativity. Unattended, the Mother wrapped her "first born in swaddling clothes and laid him in a manger." The delicacy and brevity of this account of the Nativity carry their own guarantee of verity. The use of the term "first born" naturally suggests that Mary was the Mother of other children. Such is the natural implication and nothing short of the desire to maintain the perpetual virginity of the Mother of our Lord, could have questioned this simple implication. That the Messiah should make his advent under such impoverishing conditions, was entirely out of keeping with the thought and expectations of the Jewish people, but was eminently fitting as a forecast of his life and activities as the Savior of all men. Wealth and influence, poverty and obscurity did not enter into his estimate of human values. It was man's need that counted with Jesus. The climax of his message to John was "and the poor are gospellised".

The Angelic Messenger and the Heavenly Choir.

1. The first preacher to proclaim the Savior of men was a celestial spirit from the angelic host.

2. The first congregation to hear the glad tidings of Salvation was made up of humble shepherds out upon the hills of Judea, watching their flocks by night.

3. The first choir to strike the notes of glad song of praise which was to roll down through the centuries and finally to burst forth into triumphant hallelujah in the new Jerusalem was an angelic choir. "And there were in the same country shepherds abiding in the field and keeping watch by night over their flock. And an angel of the Lord stood by them and the glory of the Lord shown around about them, and they were sore afraid, and the angel of the Lord said unto them, "Be not afraid for behold I bring you glad tidings of great joy which shall be to all the people; for there is born to you this day in the city of David a Savior who is Christ the Lord, and this is the sign unto you; Ye shall find a babe wrapped in swaddling clothes and lying in a manger". Vs. 5-12.

1. The attendant circumstances of this first gospel sermon are interesting and instructive. Humble and obscure men engaged in a humble calling, dwelling in the open, minding their flocks, kept for sacrificial purposes, under religious and social bands, because of their employment, are made the subject of a gospel message from the lips of an angel of the Lord.

2. And it was night. The darkness that shrouded the hills and wrapped the shepherds within its folds, was dispelled by the glory of the Lord that shown around and about them. The symbol of the divine presence in the tabernacle and

temple now bursts forth upon the hills of Judea and envelopes the scene with a halo of sanctity and inspires the human shepherds with an overwhelming sense of awe. How often does the pastor feel that both he and his people are oblivious of the sanctity of the purpose of their assembly and lacking in reverence and Godly fear. Our best self is not engaged, little is the good we receive.

3. The content of the angelic message is instructive. The content was a personal Savior. He preached Christ the Messiah, the Anointed One, the Personal Savior was the essence of the good tidings which he preached. An Anointed Savior and Lord related to humanity, born of a woman, and yet divinely anointed, the Promised Messiah; of the royal house of David; the fulfillment of all prophecy, the desire of all nations. "Be not afraid for behold I bring you glad tidings of great joy which shall be to all people: for there is born to you this day in the city of David a Savior who is Christ the Lord." Vs. 10-11. The angelic message is vibrant with the note of joy to all the people; first to Israel and then to all the world. A Savior from the highest heavens has entered the sinful world order, through the gateway of birth to lift the crushing burden off of the hearts of men, and deliver them from the hopeless captivity to which sin had assigned them. The helper has come, the helpless may sing. The healer has arrived, arresting the hand of moral and spiritual decay, turning the world's sorrow and suffering into a hymn of praise. It was eminently fitting that the introductory sermon of the dispensation of the resurrection and the life should strike the note of joy. The angelic message could be tested. It was capable of verification. It was not a philosophy but a revelation, appealing to experience and observation as to its potency and reality. "And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes and lying in a manger". (Vs. 12) The evidence was ocular; simple, and convincing. "If any man is willing to do my will he shall know of the teaching". Christianity challenges men to test its claims and its work.

4. The heavenly messenger proclaimed the advent of the Savior and the Lord, and a celestial choir sang of the blessings and the glory which was to follow. "Glory to God in the highest, and peace on earth among men of his good pleasure or in whom he is well pleased." (Vs. 14) Glory is the praise which the excellences and splendor of the Divine character inspires in the heart of his moral intelligences. This praise fills the highest heavens, in the highest strains both among the angels and among men. The matchless display of infinite love calls for ceaseless praise. But the birth in Bethlehem not only united men and angels in unending praise but binds the hearts of men of his good pleasure in the bonds of peace. Animated by the one common divine life they are one in purpose, prayer, praise, in calling, hope, and activity. "There is peace on earth among men of his

good pleasure", through the prince of peace.

4. The shepherds hasten to confirm the angelic message. Stirred with emotional interest they said, "Let us go even unto Bethlehem and see this thing that is come to pass which the Lord hath made known unto us and they came with haste and found Mary and Joseph and the babe lying in the manger." (Vs. 15-16) The advent of the long looked for Messiah is now witnessed by men of humble station, but of earnest hearts. Their earnest search is rewarded and they stand at the front of that countless host of men and women who have sought the Christ and found him and are satisfied. They were not silent observers. They became the first preachers of the incarnate Christ. "And when they saw it, they made known concerning the things which were spoken to them about this child." (Vs. 17) They told not only that an angel had spoken to them, but the content of the angelic announcement was rehearsed over and over, to all they chanced to meet in house or street or lane. They had a message, which they could not keep, an experience which they must tell. "And all that heard it wondered at the things which were spoken unto them by the shepherds." (Ver. 18) It was all so strange, so simple, and so uplifting, told with such transparent honesty, and persuasive earnestness, that all who heard them wondered at the things recited by the shepherds. The people wondered but Mary thought. "But Mary kept all these sayings, pondering them in heart." (Ver. 19) She stored them away in her heart. All these sayings became a present subject of meditation. There was so much that was personal and sacred which prudence would withhold from the public ear. The mystery of it all engaged her earnest thought, as she wondered over the past and sought to realize the fullness of the meaning of the angelic forecast as related by the shepherds. How long she held the secret pertaining to the Birth of her matchless Son, no one can tell; and to whom she first related all that was so sacred, and so personal, we are not told. The accounts we have must have come from Mary herself. And now the shepherds return to their humble calling with hearts of joy, and songs of gladness. The simplicity of the whole narrative, relating to the coming of the world's Redeemer, is so unlike any human fabrication that one can scarcely see the least shadow of doubt as to its verity or credibility. The Lord has come, let the earth rejoice and men and angels sing.

EDDICTON, MISS.

We have been without a pastor for some three months, as our pastor, W. A. Green, of last year, could not serve us on account of too much work. We were sorry to lose him. We have called Brother B. A. Berry, and I am sure the church made no mistake in securing him, so I am sure we will go forward in our work. Pray that we may let Jesus have his way with us.

—W. W. Walker.

CLARKE COLLEGE SUMMER SCHOOL

For several weeks preceding the close of the regular session there came a demand for summer work from several deserving students. Since the Administration Building was lost by fire our regular Summer Normal was not held, as necessary arrangements could not be made for work to be carried on properly. The idea of regular summer school was considered very important and met with approval of Faculty and Board of Trustees. Other necessary work required the attention of the President, thus the Summer School was planned and is working with M. C. McDaniel, Vice-President of College as Director.

This school was begun on May 28th, and from the very first day those who have enrolled for work have shown a spirit of joy in serious study. The character of work thus far is superb on part of both the students and Faculty. There have been above fifty of as fine boys and girls as can be found to enroll for work. Others are planning to enter next week for half courses. Mr. McDaniel has classes in Education, College Algebra, and Trigonometry. He has as helpers: Mr. W. B. Evans, Algebra and Arithmetic; Miss Virginia Hines, English, Civics, and Economics; Mrs. McDaniel, Plane Geometry; Mrs. Doyle Waldrop, Latin; Mrs. Griffin, Dining-room matron.

We are getting no financial aid from state for this work, but greatly appreciate the co-operation from State Department of Education in recognizing our work, as being of standard quality, for which full credit will be given.

Special chapel exercises and outings have already been planned and students are eager to enter heartily into every wholesome activity planned. The summer work is proving a factor toward increasing enrollment next session and creating that right attitude toward the fastest growing Junior College in the state.

NEWPORT NEWS, VA.

I am spending the month of June with the Rev. A. J. Dicken, son and wife, at Newport News, Virginia, on Chesapeake Bay. My wife is to spend the entire summer here with our daughter.

The First Baptist Church here has a membership of some 1,100 or 1,200 people, a splendid church building and a pastor's home by the side of it.

The new preacher and his wife have been received most cordially and the work moves on in a most encouraging way. Both of them are very happy in their work. The audiences, through the past five months have been uniformly large. There have been between 100 and 200 additions since they came.

The salt water breezes are most invigorating. A friend gave us a yacht ride of over 30 miles on these salt waters yesterday. This enabled us to sleep like children last night. We are taking on new life and vigor as time goes on.

To those who pray:

We are to have protracted services in Sclery, Miss., commencing 1st Sunday in July; in Crenshaw 2nd Sunday, and in Como 3rd Sunday. Brethren Hullett, Farr, and H. M. King, in order, are to aid. Pray for the onward progress of the Lord's work in these places.

—I. P. Trotter.

MARRIED

At Baton Rouge, La., on June 6th, Miss Laura Agnes Schilling to Mr. William Hall. The bride is a daughter of Mr. and Mrs. H. M. Schilling. The groom is an employee of the Forrest Lumber Company of Meridian, Miss. May blessings attend their way.

—Mrs. H. M. Schilling,
Meridian, Miss.

BIBLE STUDIES
By C. M. Sherrouse

The existence of the universe in its grandeur, symmetry and regularity of motion is unquestionable evidence of an All-Wise and Almighty Creator—"When we see thousands of men in a field marshalled under several colors, all yielding exact obedience, we infer there is a General whose commander they all are subject to."

"When we behold a great building we conclude that it had an architect."

"We have in our homes what we call clocks, made to 'Keep Time'. We notice that the long hand goes over the twelve spaces on the disk within a given time—60 minutes—and it never fails to do so. The short hand passes over one of these spaces in the same time and repeats it invariably.—In this we have double proof of design. The one hand, or index, on the small disk, makes a complete circuit in exactly the same time that the large index covers one fifth of one of the twelve spaces, and does this successively. In these invarious movements we have triple proof of design, which implies existence of a designer; one capable of thinking, planning and executing—a rational, intelligent Person.—The Sun gives light and heat to the whole planetary system. We know that human, finite wisdom and power could not have designed and created this light-giving and life-giving orb, placed it in the heavens and supplied it with light and heat inexhaustible. Therefore, we are inevitably convinced that its creator was infinitely wise, almighty, and beneficent. Our earth, making its annual circuit around the sun, with its diurnal revolution, is undeniable evidence of Divine Wisdom and ability. The moon, lighting our nights, circles the earth periodically, and, with the earth, the sun also, with exact regularity. Observing that all planets have their regular, changeless movements, giving us winter and summer, seed-time and harvest, we cannot avoid the intelligent conclusion that the great Architect, Creator, Preserver and Director is an eternal, self-existent, omniscient, omnipresent person.

"The Heavens declare the glory of God,
The firmament showeth his handiwork;

Day unto day uttereth speech (instruction)

Night unto night showeth Knowledge."

"There is no speech nor language, Where their voice is not heard; Their line (influence) has gone out Through all the earth, and their words

To the end of the world."

—Ps. 19-1-4.

ORDINATION

Derma, Miss., June 16th.

The Macedonia Baptist Church, near here, yesterday ordained Rev. W. W. Simpson to the ministry. Rev. J. T. Sargent, pastor, conducted the examination, and Rev. J. M. Spikes delivered the sermon, which was forceful and explicit, reading from Titus and Timothy urging the young minister to contend for the faith and show himself a workman that needed not be ashamed, and also stressed the duties of the church to their pastors. Brother R. F. Barton made the intercession.

Brother Simpson is a fine young man and very consecrated and we predict for him great success in the Kingdom work. Brother J. L. Chrestman, a deacon, officiated with the presbytery.

—Reporter.

FROM ROLLING FORK

Brother Madison Flowers has resigned the care of the Rolling Fork full time work at Shelby. He goes on July first.

We regret so much to lose Brother Flowers and his good wife; they have done splendid work here and they go from us bearing our love and prayers.

Please let it be known through the Record that we are anxious to secure another good man right away. This church has services twice a month, furnishes a home and pays \$1,000.00 a year. The other two Sundays are employed in nearby churches. A man who is a college graduate and about 30 years old could meet our needs—we are praying that we be directed to the right man.

Some one is going to reap a great harvest in this field; may this meet the eye of the right one.

—Olive Alexander.

LAUREL

We have just closed a very gracious meeting in Laurel, Miss. Three of the Baptist churches carried on a simultaneous meeting. We had with us at the First Baptist Church, Brother J. W. Mayfield of McComb City, whom we gladly welcome back from Texas. He is a great preacher and is doing a great work at McComb and in addition to his work there, he is doing a great work for the kingdom in helping other churches in revival meetings. We are very thankful to the church at McComb for the loan of their pastor to be with us for twelve days. The church was greatly revived and thirty-four members were added to our church. Heaven's blessings upon him.

Brother A. H. Doty of Jackson, Miss., and his sister, Mrs. Emmett

Moore, conducted the singing, which was done to the glory of God.

—L. G. Gates, Pastor.

WEST LAUREL REVIVAL

The West Laurel Church has just experienced a gracious revival. It was one of the three churches of Laurel that went into a simultaneous Baptist campaign, beginning the first Sunday in June and running practically two weeks. Pastor C. E. Welch of Canton did the preaching at our church and did it well. His messages gave evidence of a warm heart, a clear mind, a ready tongue, and a wide and helpful experience. The Baptists of Canton and the Baptists of the state are fortunate to have drawn this good man back from Texas and it behooves us to keep him so busy he will not think of going away again.

There were some other special workers whose services aided in making the meeting a success. The singing was led by Brother W. W. Grafton until the last few days of the meeting. He was forced to leave to fill another engagement, but, while we missed him very much, we were fortunate to secure the services of Mrs. Emmett Moore, of Memphis, Tenn., a sister of Mr. Alvin Doty of Jackson, Miss.

The children's hour under the direction of Miss Ruby Williams of Kosciusko, Miss., while new, was a happy and helpful feature of the meeting.

Sixty-six members were added to the church by letter and baptism and the different phases of our church work strengthened.

We praise God for sending us these helpers and give him the glory for all that has been accomplished.

Thanking all those who have prayed for the success of the meeting, I am,

—Bryan Simmons, Pastor.

SHUQUALAK, MISS.

We have just closed a really great meeting with the Baptist Church at Shuqualak, where the beloved Dr. E. T. Mobberly is the pastor. The success of the meeting is due largely to the fine condition we found the church in, which is a great compliment to pastor and people—noble pastor and fine people.

That ideal evangelistic singer, Stanley Armstrong, of Memphis, was with us, and did very effective work.

God gave us fifty-five additions to the church, for which we are very thankful to Him. A twelve hundred dollar debt was raised on Sunday of the meeting. Several years ago I was in a fine meeting in this good church, an old course it was a real joy to return.

May our Father bless church and pastor.

—W. E. Farr.

Brother Patton spoke the truth when he said that no wet candidate can be elected to the presidency. If the democrats want to see the solid South broken for once sure and strong let them nominate Al (Cohol) Smith or any other wet candidate and the thing will be done and well done. Party is no longer an issue when law, order and principle are at stake.

FROM PRESIDENT'S ADDRESS NORTHERN BAPTIST CONVENTION

In order the better to direct the energies of our denominational forces for the coming year I venture with much boldness to outline what seems to me to be the points in our program on which the larger emphasis should be placed.

(1) I would place at the head of this list a renewed and strengthened intercessory prayer life. We are prone to lose sight of the power of prayer in all our affairs. If our relation with the divine is all we claim for it and our sonship has need of a vitalizing power which makes us effective, it must necessarily come through intercessory prayer. The world floats along in a careless manner until some great disaster is upon us, and then the whole world turns and begins to offer up intercessory prayers. We are prone to forget that one of the outstanding commands of the Bible is intercessory prayer in season and out of season. This is the connecting link between the human and the divine. It is the only means by which the power of heaven is transferred to human activities on earth.

I wish that we might forget programs for a year and through intercession pray our way through for twelve months. If we had the faith and the courage thus to launch out upon his divine grace and unitedly petition the throne, at the end of the year we would bring to this Convention a spiritual development that would lift the cause of Christ to new heights and electrify our churches. We have a program, however, which promises well, but I would call the denomination to increased intercession in order that this program may be made most effectual. In the execution of this program there should be special emphasis at all times placed upon the power of prayer.

(2) My second recommendation is linked to the first. The great commission which still remains the magnet of the church is to preach the gospel. I would make the preaching of the gospel and evangelism the outstanding points of denominational activity for the coming year. All progress is as straw, unless it terminates in the bringing of the individual to the saving knowledge of Jesus Christ. Therefore, in the execution of the new denominational program I would have along with definite plans for a renewed intercessory prayer life a great outstanding program of evangelism.

(3) I am convinced that the Scriptures provide a definite plan for financing the affairs of God's kingdom. That until his people recognize and accept the principle of tithing, which has been accepted from the earliest periods of history as a divine basis of giving, we shall have financial troubles. The great question of stewardship of time, of service and of possession is a doctrine which brings us into an honest fellowship with our Creator, without which the individual is not properly developed and the kingdom of God is not orderly advanced on earth. I am firmly persuaded from the records contained in Holy Writ, from

human experience and by personal observation that the one great outstanding barrier to the fullest and ripest Christian experience is failure to recognize the principle of tithing in the administration of our property matters. I am, therefore, saying to this great body that if you would make the program of the coming year the largest and best financial success, educate the people upon the principle of tithing the amounts needed for our work and more will pour into our treasury. We should have a well organized plan to do this.

(4) My fourth point of emphasis is the enlistment of the men of our denomination. If the New World Movement had never accomplished anything else than to give to the laymen of our denomination a new consciousness of their duties as Christian men, it would have been worth while. Particularly within the last year the laymen have come to a realization that this religion which we profess reaches out into the biggest and broadest things of life, and that its currents of influence touch every avenue of activity, and if business is to be properly developed it must rest upon the foundation as laid by Jesus Christ; if politics is to be rightly administered it must have the softening and developing influence of the power of the gospel; if commerce is to be handled in a way that will be best for the world there must be thrown into it the great vitalizing principles which flow through the teachings of Jesus Christ. Men have come to realize that it is not more factories, nor railways, nor

steamships which are needed in the world. It is more of the principles of the gospel of Christ in the things which already exist that is most needed. This has impelled men of large vision to see that Christianity is worth while and as a result men are attracted to the gospel of Christ today as never before. I would, therefore, urge in the denominational program that the development of men's organizations be increased and that the men of our denomination be linked into its activities.

(5) My next point of emphasis deals with the young people. As I look about me and see men who are today directing religious work and denominational activities I say to myself, "Where are the men and women in the oncoming generation to take their places?" Young men and young women should be devel-

oped to assume responsibilities early in life. There should be some system set up by which this whole question would be studied and in every part of our denominational life the organizations should place

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J. F. LOVE, Corresponding Secretary,
Richmond, Virginia.

upon their boards regularly a fair percentage of young men and young women who will be in course of training to assume denominational responsibilities as their elders pass on. To be concrete, our State conventions should see to it that each year some young men and young women are placed upon their boards. Our national societies should likewise see to it that each year some young men or young women are placed upon their boards and be in training for secretarial positions. In our church activities young men and young women should be placed in the active, responsible services of the church in order that they may be ready and qualified to assume the responsibilities which others must sooner or later give up. This is not a passing thought, but it is one of vital importance to the maintenance of the highest degree of efficiency in our denominational affairs. Business houses see to it that men are thus in training. Why not the church? I would, therefore, urge upon the new Board of Missionary Co-operation a study of this whole matter with reference to the enlargement of the service of the young men and young women in every field of denominational activity and responsibility.

SARDIS

We have just closed a very splendid meeting. We began the first

Sunday in June and the pastor preached each day at 10 a. m. and 7:45 p. m., except Saturday, until June 15th. The meetings were characterized by a deep and abiding work of the Spirit of God. No excitement, nor claptrap methods were present during the entire meeting. The pastor tried to appeal to the mind and heart, and then just ask the people to accept the Christ, as their personal Savior. The tabulated results of the meeting were not what we had hoped, but we rejoice in them. They were about 15 or 18 professions, with 10 for baptism. The pastor on Sunday afternoon at 3 p. m. buried 8 happy converts with Christ in the liquid grave. There are still two others waiting the ordinance. We expect the meeting to bear fruit for many weeks, and months to come. The pastor did the preaching and was ably assisted by the local choir. These splendid people, most of them from our own membership, were everything that could be asked in faithfulness. This meeting proves beyond a doubt that the pastor and his people can have a good meeting, if they will place themselves in the leadership of the Spirit.

At our last business meeting, our church appointed two committees, in connection with our Sunday School annex. One was a finance committee, to see what could be raised for the work. The other was a temporary building committee, to ascer-

tain what the cost would be and the kind we needed in a building. These are to do their work faithfully and report back to the church for its action. We are crowded out of our present building. Our attendance runs from 140 to 160. A fine people, a fine opportunity for God's cause, and we hope for fine faith

if they measure up to our opportunities.

—B. C. Cook, Pastor.

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By authority of the State Board of Education, the Woman's College will hold a Summer School of nine weeks, opening Tuesday, June 3 and closing Saturday, August 2. A student may make ten College Semester hours in History, English, Education, Sociology, French, or Mathematics. High School units may be made in History, English, Language, or Mathematics. Teachers' Licenses may be renewed in a term of five weeks and if renewal is made by taking college work, credit will also be given upon a degree. College hours made here will be accepted in any college in the South. Young men and young women accepted as students, but only women boarded in the college dormitories. Professor Roeder and Miss Poe of the Music Department offer a course in music. The College Swimming Pool will be open to Summer School students.

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C. C. WHITE,
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WHO KILLED IT?

The following paper read by Mrs. R. S. Gavin at a recent meeting of the Woman's Missionary Society of the local Baptist Church is published by request:

"It was on one of the main streets of the city, on a corner lot, the dead thing was. And it was dead, dead as Hector was when they dragged him 'round the walls of Troy. Thousands passed and repassed it, still there was a strange apathy in the city with reference to the tragedy; the coroner was not summoned, as was usual on all occasions of mysterious deaths. No sort of investigation was ever ordered by anybody. The local papers did not even make mention of it, nor was there any 'talk' about it on the streets. Still it was dead, very dead, indeed; much more dead than Lazarus, for the date of its demise was reckoned in years, not days. But who killed it? That it was the victim of foul play, the few who took note of its lifeless form were certain.

At the first monthly meeting of the board of Deacons in the new year, the chairman of that august body called attention to the now long-dead thing, the church of their membership, and advised that a meeting of the entire membership be called for the purpose of investigating the facts before them as to who was responsible for the "deadness" of their church.

The appointed time for the investigation had arrived, and the membership, the young and the old, the pious and the otherwise, were on hand, ready to go into the investigation of the terrible cause that had brought their church to such an untimely death.

Suspicion opened to rest unmistakably on the poor pastor! And they were in the very act of declaring in favor of his official decapitation, or electrocution, when suddenly one of the more "nervous" Brethren arose to suggest that instead of that kind of sentence against the pastor they might go a long way in the resurrection of their dead church if they would, by interdiction, cut two or three heads of the pastor's sermons. Then he added: "Most of his sermons seem to have as many heads as a cat has lives, anyway; and, for my own part, I think our church has been preached to death." Another Brother was on his feet immediately, and remarked that that suited him precisely, "for," he added, "I have always believed that there is more good in the old idea that bleeding is a good remedy for most any trouble." Another brother, one of the hot-headed variety, and with a good deal more ginger and vinegar in his remarks than anything else, said: "For bleeding used to be considered a mighty remedy; and, for my part, I am willing to give it a fair trial on the pastor. And if it won't get him right, then I am in favor of BLISTERING the minister and I want to say here and now that I have always been regarded as an expert at the blistering business, that's my occupation, mostly."

Another brother said he hoped the other brethren would excuse him for "speakin' out in the meetin'", that he did not like to be critical; that as

he had been quite irregular in both his attendance and his pay, he did not feel that he should presume to speak; but that really he believed the church had been dragged to death; that the music always did sound to him exactly like funeral singing; and that he believed if they could have gotten more life into their singing, their church would have been alive at that very moment.

Another remarked that there certainly was something very timely in what the brother had just said, because people now-a-days have to have snap and ginger and "pep" in everything, and that one of the main reasons why he had quit taking an active part in the church work was because it made him so miserably tired trying to keep up with the folks that go so slow.

A good sister had been very quiet all the time the discussion had been in progress. Her face was transparent in its chaste simplicity, and she was evidently musing on something in her soul. At length she modestly said that she had gone to church, to all the meetings, week-days and Sundays, until nearly everybody else had given up. She had gone from a sense of duty, hoping to be benefited by it, and yet she was much afraid she was as guilty of the killing of the church as anybody else. She now felt that she had made the mistake, always fatal to the life of the church, of not preparing herself for it beforehand, by thinking it all over, and asking her Heavenly Father to go with her and make her a blessing. She had always hoped to be helped, but had forgotten that it is the business of those who go to church not to help themselves so much as to help others. Too many have tried to live off the church services instead of breathing life into them, and making them times of intercession for others, and supplication for the work of the Kingdom of God. Tears were in her eyes when she had finished her heart-talk, and several, under the inspiration of her earnestness and her weeping, said to her that if she would begin a ladies' prayer-meeting they would attend.

But just who had really killed the church, they had not yet been able to decide. Finally they adjourned to make further investigation into the matter, and as they were filing out of the building, a stylishly dressed gentleman and handsomely gowned woman, husband and wife, and both members of the church whose death the congregation was looking into at the time, very primly remarked: "Well, one thing is certain, we didn't kill it, for we haven't been about it and have nothing at all to do with it." And the gentleman to whom these two had addressed their remarks, said: "Yes, I see; and my wife and I are members here also; and we, like you, haven't been attending it at all, and have had nothing to do with it. And I was just thinking that maybe we are the very ones that killed it." Were they?

The Mississippi Baptist Hospital Auxiliary held its June meeting on the third Wednesday. Mrs. G. A.

Carrothers, our efficient secretary, made a very interesting report of her recent visit to the great hospital at Waco, Texas.

The Auxiliary feels keen regret that our Miss McIntosh must leave us but hopes we may secure a capable consecrated Christian woman to succeed her as head nurse. We regret to lose the able chairman of the Hospital Grounds committee, Mrs. S. R. Whitten, who has gone to reside in Atlanta. Her successor will be named at next meeting, the third Wednesday in July.

Every woman in every Baptist Church in Mississippi should be a member of the Auxiliary. The Hospital needs your help and your prayers constantly. Because we asked for books and magazines and tray cloths last year is no reason that we don't need them this year. Fifty patients eating three meals a day require one hundred and fifty tray cloths, then while those are gone to the laundry, they need one hundred and fifty more the next day, and one hundred and fifty more the

next day, and the same number of napkins. Napkins may be any size; tray cloths should be twelve by eighteen. Sheets, pillow cases and towels are always needed, for they are always wearing out.

It would be lovely for some churches to send fruit and flowers for patients not fortunate enough to have friends and relatives send these.

If anyone would like to make something for the Hospital, write Mrs. A. Q. May, 946 N. Congress St., Jackson, Miss., for definite instructions, or write Mississippi Baptist Hospital Auxiliary, Jackson, Miss.

—Mrs. R. B. Gunter,
Publicity Chairman.

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THE PASSING OF DR. A. E. BROWN

By B. D. Gray Corresponding Secretary

Early Friday morning, May 30, 1924, the wires brought the distressing message that Dr. A. E. Brown had just passed away. My very soul was smitten with grief, not altogether with surprise, but with a shock that went to my heart. I have not yet been able to come from under it. The news, when it reaches them, will have a similar effect on thousands of those who loved him and revered him and honored him for his work's sake.

What a mighty power he has been for twenty-five years in our Mountain Mission School work! He has been its very soul, its head, its commanding genius, its inspiring leader and unflinching champion. Through all the mountain region where he has labored regardless of bodily comfort and under the mighty weight and load of his work are those fine boys and girls, many of whom have grown to mature manhood and womanhood, who have a common grief in his departure. He was their friend, their helper, their elder brother, and to many—a revered father.

He was pre-eminently a man of the hill country. He was born there, reared there, educated there, poured his life out there. He knew the problems of his mountain people, was conscious of their needs and of their fine gifts. None of them doubted his love for and interest in them, and this made it possible for him to censure as well as praise them without giving offense.

He was a great daysman, a kind of mediator between his brethren outside of the mountains and the mountain people. Fortunate, indeed, have been the denomination and the Home Mission Board in having one so capable to mediate between the two, bearing the generous help from the outside to the needy and appreciative brethren of the hill country.

His fine physique had many a severe test put upon it with the abandon in which he gave himself to his holy and heaven-ordained task. He spoke of the mountain people as "My people." No sacrifice was too great for him to make in their behalf.

His was a rugged nature, and yet, underneath, there beat a heart as tender as a woman's, and fine sentiments elicited the sympathy of his soul and filled his lustrous eyes with beams of brightness and tears of sympathy. In a remarkable way strength and gentleness combined in his make-up. He had a large measure of timidity and yet great boldness when occasion required. Diffidence and daring were constantly exhibited in his life. He was slow and timid to enter a contest, but once in he stayed until the close of the fight.

His work has been chiefly foundation laying but it has likewise, in large measure, been crowned with grace and glory in the splendid men and women who have gone out into the wide world from their mountain fastnesses with the blessings of Christian culture and consecration as their chief ornaments.

Of recent months on account of his

health and because of the pressure of his work our comradeship had become more intimate than ever. Our mutual esteem and affection were greatly heightened. He was a true yoke-fellow and bore his part of the burden heroically, patiently, without a murmur. To all of this, his faithful associate, Dr. J. W. O'Hara, will bear joyful testimony.

Will not the brotherhood everywhere remember the bereaved widow and children in their prayers at the Throne of Grace, and likewise, remember the great and glorious work in our Mountain Mission Schools to which this unique and outstanding servant of God gave his life? He has been called to his reward and his works do follow him. His influence will persist through the coming years.

HOME MISSION BOARD UNDERTAKES LARGER PROGRAM FOR NEW FISCAL YEAR

By Frank E. Burkhalter

Possessing a faith in the loyalty of Southern Baptists to their work, as represented in their pledges to that work, and confident that in the closing months of the 75 Million Campaign thousands of Baptists will redeem their subscriptions to that program in full, thus making possible larger receipts for all causes embraced in the Campaign, the Home Mission Board at its annual session the past week adopted a budget for the year of \$1,213,537.68. The board's receipts for the past year were only about \$1,000,000.00, but with the closing of the Campaign this fall there is every reason to believe the receipts will be considerably larger this year and the program was laid out accordingly.

Several of the state secretaries were present at the meeting of the board and assured the members not only of their confidence that more money for Campaign objects would be realized this fall than during any other similar period, but of their conviction that for the board to undertake to retrench further in its work at this time would not only cripple the board for all time to come but would dampen the enthusiasm of Southern Baptists for completing the Campaign task.

Apply \$200,000 on Debts at Banks

The current debts of the Home Mission Board at the banks amount to \$362,733.60, and it is planned to apply \$200,000 of this year's budget toward the retirement of this debt, trusting to another year to complete the wiping out of this amount. The remaining indebtedness of the board consists in unfulfilled promises to local churches and special institutions of the board for building and other improvement purposes.

Dr. B. D. Gray was unanimously re-elected corresponding secretary of the board for the new year and C. S. Carners, treasurer. Dr. J. W. O'Hara, associate superintendent of the mountain mission schools, was asked to take full charge of the work there pending such time as the secretary and the administration committee are able to find a permanent successor to the late Dr. A. E. Brown, who served as superintendent of that work for 22 years.

A committee was named to prepare a statement of the board's appreciation of Dr. Brown's long and efficient services. The same committee was also instructed to secure, just as soon as the proper man can be found for the place, a successor to Dr. Austin Crouch as superintendent of the department of church extension, Dr. Crouch having resigned recently to become pastor of the First Baptist church of Murfreesboro, Tenn.

During the past year the current debt of the board at the banks was reduced about \$50,000. During the new year it will have to provide, under the action of the Convention, two payments of \$50,000 each on the Southwide Baptist hospital to be projected at New Orleans not later than December 1. In view of the closing of the Campaign in December making necessary certain readjustments in the work of the board another general meeting will be held early in January.

New Budget Is Distributed

Here is the budget for the new year as adopted by the board upon the recommendation of Dr. Gray, after a careful survey of the field:

For retirement of debt, meeting obligations to Seminaries, fixed charges, administration expense, etc.....	\$ 453,484.41
Cooperative missions.....	185,635.00
Evangelism	75,000.00
Enlistment	52,100.00
Foreigners, Indians and Negroes	140,718.27
Mountain schools.....	120,100.00
Cuba	114,000.00
Panama	7,300.00
Soldiers, sailors and marines	13,500.00
Miscellaneous—Jews, deaf, etc.	10,800.00
Publicity	12,500.00
Southern Baptist Sanatorium	30,000.00
Total.....	\$1,215,537.68

The budget contains an increased allowance for the work of the moun-

tain schools, that in Cuba and that among the Indians, foreigners and Negroes, all of which was sorely needed, it was said.

The meeting of the board was a harmonious and forward-looking one and the members confidently expect the churches to provide larger support this year than has been given in recent years.

RECOMMENDS

Brother Curtis Hall, a Fort Worth Seminary graduate in music, is now back in Mississippi engaged in evangelistic singing. The experience which he has had, his unusual ability and consecrated life, fit him well for his work.

In his previous engagements he has proven to be a very valuable personal worker and choir organizer.

Any pastor would be fortunate in securing his services in revival work.

Mail addressed to his home, address Laurel, Miss., will reach him. Yours fraternally,

—B. B. Hilburn.

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RAISING CHURCH FUNDS

Mrs. Blank: Brother Pastor, our church needs a new coat of paint. We do not have the money in the church treasury to buy the paint. And too, we will have to pay someone to put it on. There is to be a

fair in town next Saturday and our ladies have decided to serve dinner at seventy-five cents per plate. That will enable us to get up quite a little amount. What do you think of this plan?

Pastor: Sister Blank, are the la-

dies going to sell the dinner in the name of and for the church?

Mrs. Blank: Yes, Pastor, we are going to sell it in the name of the church. There can be no harm done and we can take in seventy-five or a hundred dollars. Won't that be great! We will get up about half the amount we will need to paint our church. And just think how well it will look after we get it painted. I am sure we will have many more to come to Sunday School and church.

Pastor: Sister Blank, if there is no harm in selling in the name of the church, there is no harm in selling in your own name. I suggest that the ladies sell in their own name and if they wish the church to have the money they receive, they will have an opportunity to place it into the hands of the treasurer of the church.

Mrs. Blank: But, Pastor, we cannot do that at all. You know we do not have to beg for our living and everyone would say that we are so needy that we have to sell dinners to live. That would be a disgrace upon all of us.

Pastor: Sister Blank, do you mean to tell me that it is a disgrace to sell in your own name and all right to sell in the name of the church?

Mrs. Blank: Pastor, you have taught me a lesson. I shall never again be a party to anything that will bring shame and disgrace upon the church.

Pastor: Thank the Lord for that, Sister Blank. May many others get the same point of view.—E. S. Flynt,

DEAR CHRISTIAN FRIENDS:

I am a poor boy in misfortune, and I write this letter to you all to see if you can help me a little by buying a box of beautiful Sea Shells. They are strange and wonderful things, fine for presents, souvenirs, or keepsakes. Price one dollar a box. I am a crippled boy, permanently bed-ridden, caused by a fall. I can't walk or sit up. Been down in bed 25 years and I have to earn a living in my helpless condition, and if you can send me an order for a box of Sea Shells I sure will appreciate your kindness, and I believe you will be pleased with these pretty Sea Shells.

Yours in misfortune,

JOE MORPHEW, Port Orange, Florida.

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L. R. Scarborough says: "Greatly enriched and helped me. Your message is vital and vitalizing." Others: "Prayer is set forth as a mighty factor." "I have not read a better book on prayer." "It has been a rich benediction."

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